

ISSN: 2616-0196 (Print)

ISSN: 2717-4603 (Online)

Lumbinī Prabhā

2566 B.E.

Vol. 7

May, 2022



LUMBINI BUDDHIST UNIVERSITY

Central Campus

Rupandehi, Lumbini, Nepal



LUMBINI BUDDHIST UNIVERSITY

*cordially extends best wishes for all sentient
beings on the auspicious occasion of Vaisakha
Purnima, Commemoration day of the
Buddha's Birth, Enlightenment and attaining
Mahaparinirvana.*

University Family



Lumbinī Prabhā

2566 B.E.

Vol. 7

May, 2022

Advisory Board

Prof. Dr. Hridaya Ratna Bajracharya

Dr. Tilak Ram Acharya

Dr. Manik Ratna Shakya

Prof. Dr. Gita Giri

Ven. Prof. Dr. Sankichcha

Prof. Basanta Bidari

Editor

Mr. Nir Bahadur Gurung

Editorial Board

Dr. Sharada Poudel

Ven. Siri Vajira

Acharya Dayanidhi

Dr. Nyima Sherpa

Khenpo Furpa Sherpa

Dr. Kumar Khadka

Ms. Anju Khanal

Mr. Gunakhar Gaire



LUMBINI BUDDHIST UNIVERSITY

Central Campus, Rupandehi, Lumbini, Nepal



www.cc.lbu.edu.np



centralcampus@lbu.edu.np



071-404071/77

Publisher

Lumbini Buddhist University
Central Campus

Lumbini, Nepal

ISSN: 2616-0196 (Print)

ISSN: 2717-4603 (Online)

Printed Copies: **300**

© Copyright: **Publisher**

Cover Photo Gourtesy

Prof. Basanta Bidari

Cover Photo Story

The nativity sculpture depicts the birth story of the Buddha. The life-size image of Maya Devi is holding a branch of a tree during the time of delivery. A second figure, Prajapati, supporting Maya Devi during the delivery. Two celestial gods, Brahma and Indra receiving the newly born baby. The baby is shown below standing on a lotus pedestal. The sculpture, made of red sandstone, was created by the Mathura school of art and dates back to the 4th century AD.

Layout & Design

Shalik Ram Bhusal

Printed at

Butwal, Rupandehi



Date: May 15, 2022

Message from the Vice-Chancellor

It is a matter of great pleasure that the 7th volume of Lumbini Prabhā journal has been published by the Central Campus of Lumbini Buddhist University on Buddha Samvat 2566, Baishak Purnima (Bikram Samvat 2079 Jestha 2/16th of May, 2022) to commemorate the Buddha Purnima the special full moon day of auspicious Tri-yog (confluence of three) great happenings: the Birth, the attainment of Bodhigyan, as well as the Parinirvāṇa of Shakyamuni Buddha. Publication of Lumbini Prabhā on this great day is a tradition up kept by the campus. Congratulations to all the members of the Campus for bringing out the new volume of Lumbini Prabhā, my great appreciation to the members of the Lumbini Prabhā publication team including the Editor, the Editorial Board Members, Advisors and the authors who have contributed to this publication.

"Lumbini Prabhā" has now been established as a consistent and credible journal that incorporates interesting collection of articles from national as well as international scholars and covers themes and issues relating to various aspects of literature, philosophy, culture, art, history, health, economy, etc. The journal is helping to spread the messages and teachings of Buddha to promote world peace and harmony. Buddha taught the importance of the light of knowledge and wisdom to dispel darkness of ignorance, importance of middle path to avoid extremism, and importance of Karuna (compassion) to always be on positive and loving kindness side of life. Buddha's teachings of *Dhamma* the eternal truths, the Law of nature and righteousness helps us to strive for higher realms of life which can be achieved by practicing *sīla* (self-disciplines), *samādhi* (meditation, concentration and embodied realization), and *prajna* (knowledge, insights and wisdom for right action). In the transitional stage of post Corona virus pandemic, I hope this issue of the Journal will help spread new world perspective with *samyak dristi* (right view) thereby empowering people to understand the *bhava* (worldly realities), and the *dukkha* (suffering) of having to be part of the world and to endeavor for *nibbaaran* (comprehensive solution). The pandemic has taught us a lesson the science and technology alone have limited scope in containing the problem, particularly as the virus kept changing its features, mutating almost continuously. Similarly, the situation of sufferings from the conflicts and wars in the world also threatens us with ever evolving issues and tensions, ever more dangerous as science and technology supported development of dreadful weapons.

Let this publication be a token of dedication to world peace, harmony, and prosperity, true to its foundational spirit set by the first World Buddhist Summit at Lumbini in 1998.

"Bhavatu Sabba Mangalam"

Prof. Hridaya Ratna Bajracharya
Vice-Chancellor

This page is intentionally left blank



Congratulatory Message

Teachers and students studying various disciplines and streams should make research and innovations as an integral part of their academic enhancement and learning. Research and research works make the fictions and contexts based on facts and objects with references. It also even protects and enhances history by highlighting the facts. The findings of research can't only be the part of universities, communities, units and countries, rather an inherent part of international intellectual property rights.

It is supreme duty of each units of university to motivate scholars and learners to enhance their scholar skills by imparting research works as an essential part of intellectual learning. On the auspicious occasion of 2566th Buddha Jayanti, I express my happiness to the central campus of Lumbini Buddha University, which is going to publish the collection of research articles “Lumbini Prabha” with new edition.

I believe that the book will be beneficial to all the learned people, researchers and the pupils of Buddhist University. Even now, many Buddhist texts have not been translated into Nepali, which has not been able to broaden the intense and profound subject of Buddhist philosophy among the general public. The publication of Lumbini Prabha with seventh edition covering the wide range of articles on the issues of Buddhist literature will surely be an important contribution to the field of Buddhist philosophy.

The university is primarily focused on the enhancement of qualitative study and research works in higher education on the basis of international standard. In this connection, I feel happy to know that central campus has promptly continued publishing Lumbini Prabha. I would like to thank to campus chief, editorial board, writers on the behalf of Lumbini University.

The university has been persistently working on translating and publishing many texts on Buddhist literature and philosophy. Since the publication of Lumbini Prabha, which includes articles related to Buddha philosophy, will facilitate all aspects of the study of Buddhist philosophy, I would like to express best wishes for its continuation.

Dr. Tilak Ram Acharya

Registrar

This page is intentionally left blank



Best Wishes Message

I am delighted to know that the Central Campus of Lumbini Buddhist University is coming up Lumbini Prabha Journal, Volume VII covering the research-based articles collected from different scholars as a tribute to 2566 Buddha Jayanti.

The present world is in complex networked organizational structures. People are facing various types of challenges in order to survive their life. In this circumstance, Buddhist teachings pertaining to sentient beings are essential to revolute the concept of human beings. I hope this issue certainly plays a vital role in changing unwholesome concepts of people.

Congratulation to the publication team for such a fascinating publication and an innovative ingredient to spreading the Philosophy and Teachings of Shakyamuni Buddha for world peace.

"Bhavatu Sabba Mangalam"

Dr. Manik Ratna Shakya
Dean
Faculty of Buddhist Studies

This page is intentionally left blank

Editorial

Our country, Nepal has unique identity in the world as having the sacred birthplace of the Shakyamuni Buddha and the two other historical Buddhas namely, Kanakamuni and Krakuchchhanda and the spread of their noble teachings in this land through the ancient time. We are also rich in having unique treasure of Buddhist culture and practices in Theravāda, Mahāyāna, and Vajrayāna Buddhism in our land for a long time. Lumbini Buddhist University (LBU) has established to propagate these valuable treasures as a center for higher academic teachings and research in Buddhism as well as applied subjects. The publication of this journal is a small effort of the Central Campus of LBU to fulfill these objectives of carrying research in Buddhism on wider scale.

‘Lumbinī Prabhā’ is an annual research journal which is committed to publish research articles on the occasion of Buddha Purnimā on the subjects related to Buddhism. It is a matter of pride that this journal has been established as a national-level research journal which publishes from Lumbini every year. It is the 7th volume which comprises articles of the national and international Buddhist scholars, LBU authorities, faculties, and students. In this volume, twenty-one articles have been included, among which nineteen are in English and two are in Nepali languages. These articles cover the subjects as Buddhist literature, Buddhist philosophy, Buddhist history, Buddhist culture, Buddhist art and, interdisciplinary study between Buddhism and other relevant subject matters.

I am very much pleased to see the 7th volume of Lumbinī Prabhā in this published form. I would like to extend my sincere gratitude to the LBU central campus administration, particularly its distinguished authorities; Vice-Chancellor Prof. Dr. Hridaya Ratna Bajracharya, Registrar Dr. Tilak Ram Acharya, Dean of Faculty of Buddhist Studies Dr. Manik Ratna Shakya, Dean of School of Development Studies and Applied Sciences Mr. Ukesh Raj Bhujju, Acting Dean of Faculty of Humanities and Social Sciences Dr. Sanjeev Humagain, Director of Lumbini International Research Center (LIRC) Prof. Dr. Gitu Giri, Chief of Examination Mr. Indra Prasad Kafle, former campus chief Mr. Fanindra Kumar Neupane and all the university members for their valuable and constructive suggestions to bring out this issue. I am equally indebted to the visiting Professors of LBU, Prof. Kwaak Young Hoon, Venerable Prof. Dr. Sankichcha, and Prof. Basanta Bidari for their significant contribution and encouragement for this issue.

I would like to express my sincere thanks to all scholars who have contributed providing us their valuable research articles for this issue which is practicable to the mankind of the twenty-first century. I appreciate our Asst. Campus Chief Dr. Sharada Poudel for her effort in coordinating the to bring this journal in this form. I would like to thank Ven. Siri Vajira and Acharya Dayanidi for their effort in editing the articles. Accordingly, special thanks go to Dr. Nyima Sherpa and Dr. Kumar Khadka for their significant contribution in editing the articles from initial to published form. Thanks also go to Mr. Shalik Ram Bhusal for his support in computer design. Last but not least, I would like to extend special thanks to my all faculties and staff members of Central Campus for their dedication and support in bringing this journal in complete form.

May all beings be happy.
2566th Buddha Purnima
May 16, 2022 (Jestha 2, 2079)

This page is intentionally left blank

Contents

S.N.	Title	Writer	Page No.
1.	Respecting Life for Conservation: Contemporary and Buddhist Perspectives	Ukesh Raj Bhuju	1
2.	Buddha's Teaching for Modern Capitalist Economics	Prof. Dr. Nilima Chawhan	13
3.	Buddha's Ultimate Teachings for Conflict and Violence Resolution	Dr. Tri Ratan Manandhar	19
4.	The Importance of Buddhism to Heal Trauma in Singh's "The Silence of Violence"	Dr. Badri Prasad Pokharel	31
5.	Siddhārtha in the Pandemic: Following Buddha's Footsteps Towards Philosophy and freedom	Dr. Sharada Poudel	41
6.	An Analysis on Contribution of People's Daily to Promote Lumbini in China	Dr. Kumar Khadka	49
7.	Essence of Modern State, Institutions, and Governance in Buddhist Philosophy	Dr. Binay Mishra	57
8.	The Buddha's Teachings in a Nutshell and the Eightfold Noble Path	Dr. Lobsang Dorjee Rabling	77
9.	Lumbini's Leadership in Buddhist Heritage Tourism in the Greater Lumbini Area	Yubraj Kandel	87
10.	Evidences, Conjectures and Enigmas on Historicity of Vihāra Tradition in Nepal	Sanjaya Shakya	101
11.	Contribution of Brian Houghton Hodgson to Newar Buddhism and its Consequences	Ashok Nanda Bajracharya	111
12.	Newah Buddhist Art Influence in Mongolia	Dr. Naresh Shakya	129

13.	Buddhist Communication in Modern Context with Reference to Aṅguttara Nikāya	Prem Prasad Sigdel	145
14.	The Relationship Between Gonpa, Lama, and Local Communities	Anglami Sherpa	159
15.	On Compassion of Bodhisattva and Its Cultivation—Centering on the Six Perfections	Shi Yaoyuan	167
16.	Social Connectivity of Buddhist Temples: A Case Study of Muni Bihar	Sushma Acharya	177
17.	Buddhist Tantra Literature: An Introduction	He Yani	185
18.	कुशल नेतृत्वका लागि बुद्धको शिक्षा	उर्मिला ताम्राकार	193
19.	बुद्ध दृष्टिमा सुशासन : दश राजधर्मको अभ्यासद्वारा धम्म शासन	भूपेन्द्र पाण्डे	209
20.	समाज विकासका लागि षड्कर्मयोजना	शान्त महर्जन	219

Disclaimer

All the opinions expressed in this journal and the references used are of writers themselves and they do not reflect the ideas of editorial board and publisher.

Respecting Life for Conservation: Contemporary and Buddhist Perspectives

Ukesh Raj Bhuju

Dean, School of Development Studies & Applied Sciences
Lumbini Buddhist University, Lumbini, Nepal
ukeshraj.bhuju@lbu.edu.np

Contexts

The singular message of Buddha is that life is precious. He emphasized on compassion towards all forms of life not just human. Such expressions can be drawn from the Dhammapad, and in particular the Verses 129 and 130 in the Chapter 10 Punishment (*Danḍavagga*) are worth to be mentioned, such as:

"Everyone fears punishment; everyone fears death, just as you do. Therefore, do not kill or cause to kill" and "Everyone fears punishment; everyone loves life, just as you do. Therefore, do not kill or cause to kill" (Rahula and Bomhard, 2011:25).

In general, humans seem to understand what life is, and how precious it is. Although for many, its origin may be a mystery, and for many, it is an outcome of the universal process of evolution. The contemporary science finds lives of all forms being interconnected to each other maintaining a dynamic equilibrium for existence and development in an ecosystem. From the views of Buddhist philosophy, Henning (1998) remarked that the Buddhist perspectives see the moral or value obligation and responsibility to protect tropical forests for future generations of all species, plant and animal, known and unknown.

Saving life on earth has been a major challenge in the present contexts of climate change and environmental degradation. Since all living beings and their physical surroundings are interconnected and inter-dependent, it is obvious that existence of others is equally important for that of humans and vice versa. Realizing this phenomenon, the modern day conservation principles began with the creation of protected areas like the Yellowstone National Park in the United States of America in 1872. The Park was dedicated for the benefits and enjoyment of the people under the legal conditions such as withdrawn from settlements, retention in their natural conditions and protection of wildlife (LOC, 2022:31-32).

Similarly, in Nepal, the sharp decline in wildlife populations in the early 1960s triggered the policy makers to enact the National Parks & Wildlife Conservation Act in 1973, and promulgate complementary regulations for creating the country's first national park in Chitwan in 1973 (DNPWC, 2018:7 and 18). At present, Nepal has set aside 23.39% of her total land area dedicated for perennial conservation of nature by

creating a network of 20 protected areas including 12 national parks, 1 each of wildlife and hunting reserves, 6 conservation areas, 2 zoological gardens, and 13 buffer zones (DNPWC, 2018:9).

As such, Nepal is a home to 6,391 species of flowering plants (including 399 endemic species), 185 mammals, 874 birds, 195 herpeto, 187 fish and so on (Bhuju et al, 2007:22). Of these, there are 27 wildlife species protected by the Article 10 of the NPWC Act 1973 as listed in its Appendix 1 (DNPWC, 2018:5 and 10).

Apart from the protected areas, there are numerous landscapes that have been preserved for their spiritual values. For example, forests are well preserved around the World Heritage Sites of Changu Narayan, Pashupati and Swoyambhu, and the religious shrines like Bajrbarahi, Daxinkali, and Suryavinayak etc in the Kathmandu valley and its surroundings. A list of such spiritual landscapes becomes very long when considered landscapes outside the valley, such as Pathibhara, Halesi, Namo Buddha in the east, and Panchase, Sworgadwari, Ramaroshan in the west.

In the present contexts of Nepal, anthropocentric approaches such as recreation and economic benefits have been the motivating factors for nature conservation. This impression is vividly reflected on the policies of buffer zones and community forests of which genesis are connected to poverty reduction. Even these efforts have, now, been related to the spiritual values so that religiously motivated visitors would throng the sites creating more opportunities of income generation for the locals. As well, most of the festivals in the country reflect this phenomenon. For example, a month long winter festival of Swosthani held on the bank of Sali nadi in Sankhu in Kathmandu is an opportunity for the locals the neighboring villages to sell their products and services.

Conservation as Traditions

In fact, long before the modern day protected areas were conceived, the Nepalese communities have been engaged in conservation of their surrounding natural landscapes. Particularly in the high mountain regions, the local communities have maintained their fragile landscapes by regulating grazing as well as collecting forest products. A vivid example is the Shingi Nawa system adopted by the Sherpas in the Khumbu region. They have also restricted certain parts of the landscape from trespassing and other human activities, such as in the Khumbiala slopes to the north of the Khumjung valley. The authorities of the Sagarmatha National Park have endorsed the system as a part of the park management tools.

Community awareness on the life and its significance prevails in the Nepalese society for the last many centuries. Its source of inspiration is primarily connected with the social values based on religion and culture. Historical records have been documented in various forms such as tangible heritage such as temples, *viharas* or monasteries, monuments and physical infrastructures including water supplies and

townscapes. It is also reflected in the manuscripts and oral traditions including music and drama. Similarly, intangible heritage especially festivals, cultural activities and rituals have been inherited with much enthusiasm and dynamism. UNESCO, IUCN and the other global organizations have recognized these tangible and intangible heritages as unique features of human civilizations.

There are plenty of historical and archeological evidences on how the local communities have developed their understandings and awareness on nature conservation and human civilization. Such evidences have been recorded in stone inscriptions dating from the periods of Lichhavi (5th – 8th century) through Thakuri (9th – 12th century), Malla (12th – 18th century) and Shah (18th – 20th century) periods. Some examples that have documented conservation and renovation are in the forms of temples, *viharas* or monasteries, *raj kulos* or royal canals, water spouts and ponds. Nepalese society of the time used to consider it pious to care for its specialties. Whatever cultural heritage in wealth of art remains to this day is in large part due to the awareness of cultural values demonstrated in those ancient periods (HMGN, 1988:7).

Expressions

The cultural history of the Kathmandu valley gives vivid examples of how the local community has created a unique model of human civilizations that have developed spiritual linkage between humans and environment. The heritage sites and the inherent activities are the manifestations of the creativity and awareness of the local inhabitants. More significantly, such works have been complimented by various authors in the historical days. Observations made by Kirkpatrick (1793:150) on the cityscape of the valley reflect in his statement "*The Kathmandu valley consists of as many temples as there are houses, and as many idols as there are men.*" Travel writer EA Powell (1929) compliments that "*Were there nothing else in Nepal, save the Durbar Square of Bhatgaon (Bhaktapur), it would still be amply worth making a journey halfway round the globe to see.*" Similarly, Nobel laureate Rudyard Kipling (1895) compared the natural beauty of the valley with the Britain's prized Kew gardens with his verse such as "*And the wildest dreams of Kew are the facts of Khatmandhu*" in his poem "*In The Neolithic Age*". In the recent days, remarks by Nobel Laureate Richard Ernst have highlighted the Nepalese cultural heritage of fine art, "*In 1968 I returned, after an extensive trip through Asia, to Switzerland. A brief visit to Nepal started my insatiable love for Asian art. My main interest is directed towards Tibetan scroll paintings, the so-called thangkas, a unique and most exciting form of religious art with its own strict rules and nevertheless incorporating an incredible exuberance of creativity*" (Malmstrom, 1997:9).

People have valued the fundamental components of nature, such as air, soil, water, energy and life (plants and animals). Their tangible expressions reflect on the landscapes and the seasonal festivals. Geographically, almost all types of landscapes

and their forms have been valued for their creation. For example, water sources such as rivers, springs, ponds, spouts have been considered holy shrines where seasonal festivals take place. The festivals follow the seasonal changes over the year and coincide with the agricultural practices. For example, as many as ten different days are observed for New Year day.

Case Studies

In the high Himalayan landscape, the ethnic communities have expressed their high level of conservation awareness based on Buddhist philosophy. The landscapes around the monasteries have been maintained as holy lands where every life would find safe haven. The three examples represent the levels of philosophical awareness in respect to nature conservation.

Example 1. Namobuddha

According to a legendary story of Namobuddha (about 40 km east of Kathmandu), a prince named Mahasattva sacrificed his life by offering his own flesh and blood to save the starving tigress and her five cubs (Rigpa Shedra, 2018). The shrine has become a popular destination radiating the message of saving wildlife at your cost, and much admired by scholars, researchers and pilgrims. Although in a different context, similar sacrifice can be visualized when the Vietnamese monk, Thích Quảng Đức, performed self-immolation for the sake of religious equality in Saigon (Ho Chi Minh City) on June 11, 1963 (Oliver, 2020).

Example 2. Thasoon

The 11th century monastery of Pal Sentan Chholing Gomba (Thasoon in short) in Shey-Phoksundo National Park was established by the locals for protecting musk deer from the poachers. The monastery is located by the side of the Lake Phoksundo around which the Shey-Phoksundo National Park was established in 1984. The monastery is also well known for maintaining the traditional Sowa Rigpa medicine using the Himalayan herbs found abundantly in the region (Bhuju et al 2007:48). For its extraordinary landscape representing the southern fringes of the Tibetan plateau dotted with monasteries and *chortens*¹ of pre-Buddhist Bonpo religion, the park has been nominated for inclusion in the UNESCO World Heritage List in 2000.

In this way, nature conservation is visible in the landscapes around the monasteries in the high mountains. In recognition of these exemplary contributions of the monasteries, a national park in Dolpa district was named as the Shey-Phoksundo National Park when it was established in 1984. Shey is the 11th century monastery that is active with its popular festival in 12 year cycle (the last event was held in 2012, Year of the Dragon). Similarly, nomenclature of the protected areas has been generally based on the landscape names that already carry spiritual values, such as

1. a Buddhist shrine, typically a saint's tomb or a monument to the Buddha.

Kangchenjungha, Makalu-Barun, Sagarmatha, Gauri-Shankar, Annapurna, Manaslu, Rara, Khaptad and so on.

Example 3. Tengboche

The Khumbu region presently encompassing the Sagarmatha (Mt Everest) National Park contains a dozen of monasteries some of them established in the 17th century when the Sherpas started settling there (Bhuju, 2020). These monasteries have been instrumental to inspire the local community of Sherpas to protect their fragile landscape in the high altitude. The Tengboche and the other monasteries, for example, situated in the Park have been recognized by UNESCO for protecting prime habitats of musk deer and other species in the surrounding mountain slopes when the park was inscribed in the World Heritage List in 1979 (UNESCO, 2020). Since 1991, under the leadership of the Rinpoche of the Tengboche monastery, the local people have demonstrated a world class example of cleaning the mountain slopes through their organization named Sagarmatha Pollution Control Committee with the cooperation of the Government of Nepal, World Wildlife Fund and other organizations (SPCC, 2018:9).

The philosophy of Buddhism as a way of sustainable livelihood can be realized in the local communities like the Sherpas of Khumbu region in Nepal. They have demonstrated their talents of nature conservation. Along with the government laws, they have outlined community rules on harvesting firewood, leaf litters and other plant resources, and managing grazing (Sherpa, 2016:13-19), and have established and managed 18 religious forests and four community conserved forests (Sherpa, 2016:10-11).

Animals in Dhammapada

The Dhammapad (literary meaning *path towards ethical duty*) is a perfect compendium of Buddha's teachings that were believed to be originally spoken by Buddha in reference to a certain event, and preserved in the ancient Pali language, and has gained worldwide popularity for its universal applications in human life (Buddharakkhita, 1985).

Animals have been cited as symbols to the central message of a particular verse in the epic. Of the 423 verses divided into 26 chapters, as many as 24 verses of the epic categorically depict animals and their characteristics for clarifying meanings and morals of diverse and complex issues connected to events.

More than a dozen types of animals are cited in the verses, and of them, elephants and oxen are the ones repeatedly mentioned. The majestic personality of elephants can be seen in the Chapter 23 The Elephant (*Nāgavagga*) containing verses 320 through 333. Of them, seven verses categorically describe the characteristics of

elephants as morals for the humans. They are:

320. *Patently, I shall bear harsh words directed at me, as an elephant bears arrows shot from a bow on the battlefield. Alas, most people are undisciplined.*
321. *Only the trained (horses and elephants) are taken to gatherings of people; the king mounts only the trained (horse or elephant). Best among men are those who have trained the mind to endure harsh words patiently.*
324. *When in must and difficult to control, the elephant named Dhanapālaka, being held in captivity against his will, will not eat so much as a morsel; he yearns to return to his forest home.*
326. *Long ago, my mind used to wander as it liked and do what it wanted. Now, I can control my mind, as a mahout controls an elephant with his goad.*
327. *Delight in vigilance; guard your mind well. Raise yourself out of the mire of moral defilements, as an elephant raises itself out of the mud.*
329. *If you cannot find friends who are virtuous, wise, and loyal, walk on alone, like a king who relinquishes his kingdom or an elephant roaming at will in the forest.*
330. *It is better to be alone than to associate with those lacking wisdom. Be contented, turn away from evil, and walk alone, like an elephant roaming in the forest.*

(Source: Rahula and Bomhard, 2011:59-60)

Similarly, oxen are frequently mentioned, but unlike elephants, they are portrayed in a diverse manner. In the very first verse, it is symbolized with mind, and in the other verses they represent a dull creature (verse 152), a strong competitor (verse 398) and a bold leader (verse 422). Although not directly mentioned in the verses, there are several stories in which oxen have been mentioned as careless, unaware, lazy and victimized animals. The verses depicting oxen are:

1. *All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with evil intentions, suffering will follow, just as the wheels of a cart follow the oxen that pull it along.*
152. *A man who does not learn from life grows old like an ox; his body*

grows, but not his wisdom.

398. *That one I call a brāhmaṇa who has cut through the strap (of ill will), the thong (of craving), and the chain (of wrong views together with latent defilements), and who has lifted the bar that fastens the door (of ignorance). Such a one has gotten up from sleep and is fully awake.*
422. *That one I call a brāhmaṇa who is fearless like a bull, who is noble and diligent, who strives for high moral virtues, who has conquered Māra, who is free from craving, who has been cleansed of moral defilements, and who knows the Four Noble Truths.*

(Source: Rahula and Bomhard, 2011:1, 28, 70 and 73)

The other animals that are cited in the Dhammapad include mammals (horse, hare, monkey, greyhound and hog), birds (crane, swan and heron), amphibians (fish), and insect (spider). There are 13 verses symbolizing various animals, such are:

34. *As a fish thrashes about in agony when it is taken out of the water and thrown onto dry ground, the mind taken out of the world of sense pleasures³⁶ to escape the grip of Māra³⁷ trembles³⁸ all over.*
92. *Arahats accumulate nothing. When taking food, they reflect over it with full understanding of its nature. Their sole goal is liberation, which is void and signless. Like the flight of birds in the sky, their path cannot be traced.*
93. *Arahats are free from cankers; they are not attached to food. Their sole goal is liberation, which is void and signless. Like the flight of birds in the sky, their path cannot be traced.*
125. *If you harm a person who should not be harmed, one who is pure and free from moral defilements, you harm yourself, as dust thrown against the wind comes back to the thrower.*
155. *Those who have not practiced spiritual disciplines, who have not acquired wealth in their youth, pine away, like old herons in a lake without fish.*
174. *The people of this world are blind; in this world, only a few can see clearly (with Insight). Just as only a few birds are able to free themselves from a net, only a few find their way to the world of the gods (and nibbāna).*
175. *Swans fly on the path of the sun; those with psychic powers fly through*

space; the wise are led away from this world, after conquering Māra and his train.

321. *Only the trained (horses and elephants) are taken to gatherings of people; the king mounts only the trained (horse or elephant). Best among men are those who have trained the mind to endure harsh words patiently.*
322. *Mules, thoroughbred horses, horses from Sindh, and great elephants are good animals when they are trained. But even better are those with well-trained minds.*
325. *Those who are dim-witted, who eat too much, who sleep too much, who are lazy, and who wallow about like an overfed hog, are born again and again.*
334. *The compulsive urges of those who live heedlessly grow like a creeper. They jump from one life to another, like a monkey looking for fruit in the forest.*
342. *Those driven by craving are terrified, like a hare caught in a trap; held fast by fetters and bonds, they undergo suffering again and again, for a very long time.*
343. *Those driven by craving are terrified, like a hare caught in a trap. Therefore, those who wish to free themselves should overcome this craving.*
347. *A person driven by fierce cravings is like a spider caught in its own web. Break out of the web, and turn away from the world of sensory pleasure and sorrow.*
- 380 *Be your own master, guide, and protector. Be your own refuge. Train your mind, as merchants train their noble horses.*

(Source: Rahula and Bomhard, 2011:7, 19, 20, 24, 32, 59, 61, 62 and 67)

The other animals that are not directly cited in the Dhammapad verses but mentioned in the events pertinent to the verses include python repenting for his sin (verse 136), golden fish with foul mouth (verses 334-337), flying geese killed by a monk (verse 362), pig being slaughtered (verse 15), she-goat and kids for sale (verse 37), snake killed by kids (verses 131-132), cow slaughtered (verse 235) and fish in a hook (verse 270) (Bajracharya, 2002).

As it is revealed from the verses, these symbolic animals are but the reflections of human minds and characteristics. In the very first verse, oxen are symbols of human

mind. The verse read as:

"Verse 1. All mental phenomena have mind as their forerunner; they have mind as their chief; they are mind-made. If one speaks or acts with evil intentions, suffering will follow, just as the wheels of a cart follow the oxen that pull it along" (Rahula and Bomhard, 2011:91).

Similarly, in reference to an angling fisherman whose name was Arya, Buddha pronounced a very subtle message that one cannot have a name like Arya (Noble One) if he takes other's life. The verse goes like this:

"Verse 270. Those who harm living beings are, for that reason, not Noble Ones; only those who do not harm living beings can rightly be called "Noble Ones" (Rahula and Bomhard, 2011:48).

Conclusion

In the contemporary approach of conservation science, wildlife has been projected as a part of ecosystem in which humans are but a part of it, not a master. It projects that disturbances in an ecosystem would jeopardize all living beings including humans. Accordingly, the basic criteria for species conservation in an ecosystem include the biological factors like diversity, rarity, endemism and distribution of species as well as consideration of human threats etc.

In the present contexts, purpose of managing protected areas is beyond the paradigms of nature conservation, and is reaching out to the local communities for their economic benefits. Accordingly, protected areas management plans adopted in Nepal have given due priority to nature based and eco-tourism as a means of income generation for the local communities. Similarly, the legal instruments like Acts and Regulations have also been amended to address the issues. For example, the fourth amendment of the 1973 National Parks and Wildlife Conservation Act made in 1993 inserted the buffer zone policy that reads as follows:

25a. May be expended for the community development: Up to thirty to fifty percent of the amounts earned by a national park, reserve or conservation area may be expended, in co-ordination with the local authorities for community development of local people. (DNPWC, 2018:7).

Animals mentioned in the scripture like Dhammapad are the sources of inspiration to follow ethics and morals for individuals and the entire society. Accordingly, such animals get sympathy resulting in their protection and nourishment. Although not categorically mentioned in the verses of Dhammapad, its central message of compassion towards all forms of life is so strong that people refrain from harming any life. Moreover, scholarly interpretations of such literatures are as good as social jurisdictions. For lay people, monk's interpretations become ethical guidelines of

daily life.

In this way, nature conservation has been traditionally based on spiritual values of life as elaborated in the Buddhist scriptures. Through traditions, local communities especially in the high mountain regions have developed their ways of living in harmony with nature. In this way, indigenous and community conserved areas (ICCAs) have been formed in many places with significant contributions towards nature conservation for centuries. As noted by Jana and Paudel (2010:54), ICCAs deserve attention, appreciation, respect and adequate trust from the conventional domain of conservation.

Both approaches of conservation, contemporary and traditional, boil down to saving life on earth. The contemporary science is based on materialistic and anthropocentric designs, whereas traditional practice on spiritual and eco-centric ones. Blending these two models would bring multiplier effects of conservation for higher level of harmony between human and nature. In such a situation, a utopian community could be perceived once each individual in a society is spiritually aware, and the legal instruments would be redundant for nature conservation.

References

- Bajracharya, Dunda Bahadur (ed), 2002. **The Dhammapad (With Short Stories given in Nepal Bhasha)**. Lalitpur: Bir-Purna Pustak Sangrahalaya (346+)
- Bhujju, UR, 2020. **Spirituality and Conservation: Comparative Studies of the Sagarmatha and Shey-Phoksundo National Parks** In *Lumbini Prabha* (Vol V, May 2020). Lumbini Buddhist University
- Bhujju, UR, Shakya, PR, Basnet, TB and Shrestha, S, 2007. **Nepal Biodiversity Resource Book 2007: Protected Areas, Ramsar Sites and World Heritage Sites**. Kathmandu: ICIMOD, Ministry of Environment, Science and Technology, Nepal Nature dot Com, UNEP
- Buddharakkhita, Acharya, 1985. **Preface** in *The Dhammapad: The Buddha's Path of Wisdom*. Kandy, Sri Lanka: Buddhist Publication Society (retrieved from https://www.buddhanet.net/pdf_file/scrndhamma.pdf) Buddha Dharma Education Association Inc. https://www.buddhanet.net/pdf_file/scrndhamma.pdf
- DNPWC, 2018 रानिवजसंवि, २०७३. नेपालमा संरक्षित क्षेत्र व्यवस्थपन र वन्यजन्तु संरक्षण सम्बन्धी नीतिगत तथा कानूनी व्यवस्थाहरू (ऐन, नियम, नीति, कार्यनीति, कार्यप्रक्रिया र निर्देशिकाहरूको संगालो). काठमाडौं: नेपाल सरकार, वन तथा भू संरक्षण विभाग, राष्ट्रिय निकुञ्ज तथा वन्यजन्तु संरक्षण विभाग (पृ:३५४)
- Henning, Daniel H, 1998. **Buddhism and Deep Ecology: Protection of Spiritual and Cultural Values for Natural Tropical Forests in Asia** in *USDA Forest Service Proceedings RMRS* (pp108-112) in https://www.fs.fed.us/rm/pubs/rmrs_p004/rmrs_p004_108_112.pdf
- HMG, 1988. **Building on success - This National Conservation Strategy for Nepal**. Kathmandu: His Majesty's Government of Nepal and the International Union for Conservation of Nature and Natural Resources (IUCN) p179+xx
- Jana, Sudeep and Paudel, Naya Sharma, 2010. **Rediscovering Indigenous Peoples' and Community**

Conserved Areas (ICCAs) in Nepal. Lalitpur: ForestAction Nepal (pp62)

- Kipling, Rudyard, 1895: "In the Neolithic Age" in <http://4umi.com/kipling/neolithic> (December 12, 2020)
- Kirkpatrick, William, 1793. **An Account of the Kingdom of Nepaul: Being the Substance of Observations Made During a Mission to that Country, in the Year 1793.** London: William Miller, 1811 (386 pages)
- LOC, 2022. **A Century of Lawmaking for a New Nation: U.S. Congressional Documents and Debates, 1774 – 1875 Statutes at Large, 42nd Congress, 2nd Session Public Acts of the Forty-Second Congress of the United States, March 1, 1872 Chap XXIV** *An Act to set apart a certain Tract of Land lying near the Head-waters of the Yellowstone River as a public Park,*" (pp1131) in <https://memory.loc.gov/cgi-bin/ampage?collId=llsl&fileName=017/llsl017.db&recNum=73>
- Malmstrom, Bo G (ed). 1997. **Nobel Lectures – Chemistry 1991-1995 Including Presentations, Speeches and Laureates' Biographies.** Singapore: World Scientific Publishing in http://nobelprize.org/nobel_prizes/chemistry/laureates/1991/ernst-autobio.html (December 12, 2020)
- Oliver, Mark. 2020. **The Story of Thích Quảng Đức, The Burning Monk Who Changed the World** in <https://allthatsinteresting.com/thich-quang-duc-burning-monk>
- Powell, EA, 1929. **The Last Home of Mystery.** Garden City NY: Garden City Publishing, 1929.
- Rahula, Walpola (Author) and Bomhard, Allan R (Ed). 2011. **What The Buddha Taught.** Charleston, SC USA: Charleston Buddhist Fellowship
- Rigpa Shedra, 2018. **Namo Buddha** in https://www.rigpawiki.org/index.php?title=Namo_Buddha (2 July 2018)
- Sherpa, Tenzing Tashi, 2016. **The Role of Sherpa Culture in Nature Conservation.** Khumbu: Khumbu Sherpa Culture Conservation Society (KSCCS) (p68+)
- SPCC, 2018. **Annual Report - Sagarmatha Pollution Control Committee** in <https://spcc.org.np/uploads/2019/04/annual-report-spcc-2018-final-lq-copy.pdf>
- UNESCO, 2020. **Sagarmatha National Park,** UNESCO World Heritage Center In <https://whc.unesco.org/en/list/120/>

This page is intentionally left blank

Buddha's Teaching for Modern Capitalist Economics

Nilima Chawhan (PhD.)

Head

Mahaprajapati Gautmi Subharti School of Buddhist Studies,
Ras Bihari Bose Subharti University, Dehradun(Uttarakhand)
nmcpli2@gmail.com

Abstract

Today, in the country and almost all over the world, people are suffering from the war, poverty, unemployment and insecurity. Governments are also unable to solve all the problems. This creates instability in the society. Lord Buddha gave his sermons for the welfare of common people. His teachings are benevolent in beginning, middle and end. His precepts are meant to for the people to be happy and they should have all-round welfare. Human values are disappearing and money has become important. If humanity is to be saved, we need to go with the Buddhist Philosophy. Here in the paper, I explain the situation and importance between Buddha's period and how it can be applied in the modern globalised capitalist economy.

Key Words : Dhamma, Global, Political, Social, Economical, Meterial

Buddhist teachings point to and pragmatism, aimed at decreasing suffering and increasing the happiness and well-being of living beings – not only of monastics but also of laypeople, not only in spiritual life but also in worldly life; not only in the future but also in the here-and-now.¹ There is no doubt that at its core, Buddhism aims for full awakening, or the realization of nibbāna. The path of practice includes teachings such as the Four Noble Truths, the Eightfold Path, training guidelines (precepts), cause-and-effect and action-and-result (kamma-vipāka). These have both supermundane, or future-state and mundane, or here-and-now application.²

In Buddhist Philosophy, human flourish by eliminating dukkha, or sufferings. In a capitalist society as described by Marx, human flourish by living up to the standard established for them by human labor in the abstract. If Buddhist Philosophy is correct,dukkha is prevalent in all societies,including the capilalist society according to Marx. Those living in capitalist society can use methods established by Buddhist Philosophy to help eliminate some dukkha in their lives. Dukkha, however, can never be completely eliminate in a capitalist society.

In Buddhism, wealth is helpful and even desirable in terms of the mundane, but what is praiseworthy is not wealth itself but rather how it is made and used.³ The pursuit of wealth while not considering moral issues is denigrated as 'one-eyed', versus a person with two eyes, whose 'wealth is acquired by his own exertion... with best intentions he then gives'.⁴ Thus wealth is understood as just one element in quite a large frame that includes both the mundane and supermundane. And as discussed below, immense consideration is given to how morality and knowledge is generated

and used.

Earlier it was not understood so closely, but in the present era of communication revolution, the world has become like a village. In such a system, before speaking, thinking and doing anything, it is considered necessary to assess its effect all around. Earlier, when the world was divided between the two poles, the situation was different, but after the collapse of the Soviet Union, the capitalist and monopolistic powers have started interpreting things in their own way in their own interest. Opening the market of poor countries for the market of rich countries The compulsion of developing and underdeveloped countries to open their market to foreign goods without any prior preparation, without making extensive changes in their infrastructure, without strengthening the competition measures The compulsion of handing over to foreign powers, on the one hand, has prompted the moneyed class to fill their homes with foreign material, while on the other hand the economically weaker section has also been forced to hand over the market system to the existing type, to collect more money. Due to which man has also become a resource, which is only a tool to draw capital and in which there is no place for cultural, moral and spiritual values.

What is missing from this whole is the 'common man', whose interests are claimed by the entire democracy and its associated institutions, in whose name the government is formed and broken. The judiciary assures to do justice and the legislature makes all kinds of laws, the reason being that the man has no money to prove his existence. In the battle for money, he has neither anything to give nor to get. A specific class is dominant, its growth is increasing in the race for this cause. Man's humanity is disappearing and money has become important. If humanity is to be saved, then the world will have to move towards Buddha's Dhamma because Buddha's Dhamma is such in which no one has a monopoly on it in any way. His Dhamma is vast like the ocean where all the rivers come together and they cannot be engrossed. He himself says that just because I say that, therefore do not accept anything. In the time of lord Buddha Anathpindika was the follower of Buddha He suspended all his activities to be the follower of Buddha and Dhamma . He had a great influence on everyone, this led him to do the welfare of his society through Dhamma. In this way there is a sense of development and welfare with the practice of Dhamma as taught by Lord Buddha.

Social and political power are two sides of the same coin. Unless we have don't political power, we cannot do social development, but it is equally true that unless there is no social development, there is no political development. Lord Buddha said about giving sermons for the welfare of common people. Whose beginning, middle and end are benevolent, this is the precept that they want the people to be happy, they should have all-round welfare, he ordered the Bhikkhus to show the path of welfare and to remove the miseries of the people, so that the society should be happy and peaceful and unity should be maintained. This was the initial stage of social development, they wanted that caste discrimination, inequality, untouchability and inequality should be

abolished and it was not possible without new principles to form a welfare state, so they established the innovative Dhamma, whose basis was freedom, equality, fraternity and justice. If there is a better social system, then the government and the country become strong and progress as well. It is also contributed by those weak components of society who get protection from the government. The policies are implemented by the king or the government for the development of the subjects, Lord Buddha tells the Bhikkhus that until the king is not there, the heads of the departments and the employees cannot be religious. If the departmental head and the employees become adharmika, then the brahmins and the householders also become adharmik. When Brahmins and householders are confined away from religion, then the townspeople and the villagers are also religionless. But when the king is religious then his chiefs and servants are also religious and when the king and his chiefs and servants are religious then the brahmin and the householder are also religious, and the householder is religious then the townspeople and the villagers also become religious and so on. All levels develop. When any king takes responsibility for the interest and security of his people, takes the right decision at the right time, then we can review his foresightedness and vision.

Kings of the Buddha period were powerful and mighty, but they also needed the advice of Buddha which they used to apply in due time. At one time, the Kosala king Prasenjit comes to see Lord Buddha, then the Lord asks him what happened, whether the class of Bimbisara and Vaishali or any other enemy is troubling you? The king says no Lord, I do not have any such problem. There is a dacoit named Angulimal in my state, he is oppressing people in Village, Corporation and the District, Lord Buddha asks, if you see Angulimal as homeless, wearing a red-headed dress, like a Pravrajit bhikkhu, away from lying to the world or stealing, away from animal violence, then what would you do? I will worship him in God, I will stand up and give respect, I will invite him on the seat, I will request to accept clothes and other things and will make arrangements for his protection, but where will such modesty come to that miserable sinner? By that time Angulimal had already been conquered his mind and was sitting close to the Lord. The Lord pointed to him with his right hand and said to King Prasenjit, "Maharaj this is Angulimal, the king was afraid, he was thrilled. When he comes in, he talks about fulfilling his needs and protecting him. There is a sense of the finesse of the state's governance system. In the eyes of the king, if all the people are considered equal in the eyes of law, if they do not have indifference, then trust in the justice system increases, good governance can be established.

In today's world social discrimination, inequality, violence, atrocities are visible, whether it is rich or poor, the path of selfishness and violence is adopted for the sake of power. Rules are violated in many areas. In such a situation, how will one be able to walk towards the pure eight fold path, that is the challenge. Buddha says war cannot be the solution to any problem, war causes immense loss to the country. Conflict increases more and less, this idea is still inspiring for the world. Lord Buddha said that to run politics creating an emergency like situation is not the only thing This causes social

and financial loss, resulting in activities like counter-terrorism, which weakens the country and social harmony. Therefore, it is necessary for us to pay attention to the practicality of Buddha's ideas.⁵

Once King Mahavijit⁶ wanted to perform a Mahayagya for his happiness and opulence, Bhavagan, who was born as a priestly Brahmin in his then birth, told him that Rajan, this kingdom of yours is still full of various types of obstacles. Incidents of looting and snatching etc. are seen in the state. Therefore, in such a situation, taking tax from your public would have been called an act of injustice. If you had the idea that “after killing the thieves and robbers caught, putting them in jail, condemning them and expelled them, I should destroy them completely”. Although even then you will not be able to basically destroy these dacoits of your kingdom. Some of them will somehow escape from your punishment, they will further trouble the public.” The complete destruction of this bandit, Rajan, can happen only when someone comes to reside in your state, then give them protection”. You give them seeds for agriculture and cow protection, give them capital or grants for business, those who come to serve the state, you should give them a respectable living wage. In this way, they will not do any such work on their behalf by being obliged to you. Causing any harm to you or the public. This will increase your treasure in many ways. When people are happily engaged in their respective business, then your kingdom will also be flawless and uninterrupted. People will live happily in open houses while dancing, singing and feeding the children in their lap. Then the king called the priest Brahmin acted accordingly. Later, the king called the priest Brahmin and said – The entire Dasyukil (plundering etc.) of my kingdom has ended with the upay (constitution) mentioned by you. With the cooperation of the public, now my fund has also increased. The people of the state are living happily. If the needy people are provided with all the resources they need, then unity and peace can be maintained in the society.

The Eightfold Path. As a framework for decision-making, two Path factors stand out (apart from Right Action, which is closely related to lay precepts). Right Livelihood can be used as a guide when choosing a profession. And Right Mindfulness is an invitation to bring more awareness into not only one's buying choices, but also the social and environmental factors involved in the production, consumption, and disposal of goods or services. Two happiness of a householder in the *Ānāpāya Sutta* include ‘the happiness of ownership’ and ‘the happiness of enjoyment’.⁷ Thus one direct action is simply to enjoy basic requisites for living that one has, succumbing to neither guilt nor dissatisfaction. Regarding debt, the Buddha described one of the blisses of worldly wealth as ‘happiness of freedom from debt’.⁷ This is a particularly relevant to modern capitalist systems, which fuel both consumption and production with debt taken on by individuals, companies, and governments. Frugality, identified as a commendable Buddhist virtue ‘to be cultivated by one and all’, clearly supports the reduction or elimination of debt.⁸

If we connect the above matter with today's environment, it is often seen that through many social, economic schemes and grants, the government provides protection to the weak components so that they come in the mainstream, but this weak component of the society is still cut off from the mainstream of the society. This is due to the state is not able to make social development even after sincere efforts. Development will take place only when there is equality, liberty, fraternity and justice in the society. The king used to take the responsibility of the development of the state during the Buddha period, but today is replaced by governing rule of state. The problems were still there. And still is today. Trade used to happen even then, but today its form in the face of industrial trade, factory capitalism, has become global due to its focus.⁹ The population and accordingly the need and the land has increased. Aspirations have increased. Everything has become available in the market today. Globalization is necessary for some people. This leads to the development of the society and the country at the global level, but is it really the same?

Therefore, in this era of globalization, all the thoughts of Lord Buddha are more important than ever for the world. According to the thoughts of the Buddha, the king used to make suitable changes in himself, due to this there was prosperity in the state. Vajjis of Vaishali also believed in democracy and were intelligent, so there was happiness, peace and unity in their area, they were oriented towards progress. In the same way every state and country will behave or rule according to the Buddha, then all of them will develop as other Buddhist nations have developed. Today, in this era of globalization, there is a need for the thoughts of Buddha, we have to follow the Buddhist path for our own welfare.¹⁰ All thoughts of Lord Buddha are universal from the very first (initiation). He did not think of development of living unit instead, he has taken a new vision for overall development leading the introduction of a new system. The Buddhist thread is based on the foundation of liberty, equality, fraternity, justice, compassion, friendship, peace, non-violence and charity, and today all virtues are necessary for development and peace. As long as all these qualities remain in Buddhism, there will be Buddhism.¹¹

Sweeping oversimplifications like Buddhist values 'do not find a natural expression in a capitalist economy'¹² obscure the compatibilities that do exist. While Buddhist values may lean towards economic systems like socialism. The Buddhist goals relative to acquiring wealth lawfully and using it to benefit oneself correspond well to capitalism; further goals of benefiting others and using wealth 'without greed and longing, without infatuation'¹³ point out to how Buddhist teachings can positively influence capitalist economies.' The potential is great for the attitudes and actions of individuals to create a strong force for gradual reshaping of capitalism to create a more compassionate, 'two-eyed' economy in which ethics are valued alongside wealth.

References

- Amaravati Buddhist Monastery (2015) Chanting: Morning and Evening Chanting. Hemel Hempstead: Amaravati Publications.
- Amaravati Buddhist Monastery (2015) Chanting: Suttas, Parittas and Funeral Chanting. Hemel Hempstead: Amaravati Publications.
- Bodhi, B. (2000) The Connected Discourses of the Buddha: A New Translation of the *Saṃyutta Nikāya*. Bristol: Wisdom Publications.
- Bodhi, B. (2005a) Sn 2.4 Mahāmaṅgala Sutta — The Auspicious Performance. Available at: <http://bodhimonastery.org/sutta-nipata.html> (Accessed 21 January 2018).
- Bodhi, B. (2005b) The Ground Plan of the Mangala Sutta with its Thirty-Eight Blessings. Available at: https://www.dhammatalks.net/bhikkhu_bodhi/sutta_nipata/2MangalaOutline.pdf Accessed 21 January 2018).
- Shastri Swami Dwarkadas, Digha Nikaya, Kutdant Sutta, Hindi Trans. pg.no 145- 146.
- Bodhi, B. (2012) The Numerical Discourses of the Buddha: A Translation of the *Aṅguttara Nikāya*. Bristol: Pāli Text Society in association with Wisdom Publications.
- Bodhi, B. (2016) The Buddha's Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pāli Canon. Boston: Wisdom Publications.
- Bodhi, B. (2017) The Suttanipāṭa: An Ancient Collection of the Buddha's Discourse Together with Its Commentaries. Boston: The Pali Text Society in agreement with Wisdom Publications.
- Chappell, D.W. (1987) 'From Dispute to Dual Cultivation: Pure Land Responses to Ch'an Critics ', in Gregory, P.M.E. (ed.) Traditions of Meditation in Chinese Buddhism. Honolulu: University of Hawaii.
- de Silva, L. (1986) One Foot in the World Buddhist Approaches to Present-day Problems. Kandy: Buddhist Publication Society. Fronsdal, G. (2008) The Dhammapada: Teachings of the Buddha, Boston: Shambala Publications, Inc.
- Harvey, P. (2000) An Introduction to Buddhist Ethics: Foundations, Values and Issues, 2nd edition. Cambridge: Cambridge University Press. Harvey, P. (2013) An Introduction to Buddhism: Teachings, History and Practices, 2nd edition. Cambridge: Cambridge University Press.
- Harvey, P. (2017) RS4U02: Buddhist Ethics. University of South Wales. Infinitely Simple (2018) Available at: <http://infinitelysimple.org/mission> (Accessed 1 February 2018). Inoue,

Buddha's Ultimate Teachings for Conflict and Violence Resolution

Tri Ratna Manandhar (PhD.)

"Saddhamma Kovida"

Associate Professor, Faculty of Management

Tribhuvan University, Shankardev Campus, Kathmandu

triratna_sayami@yahoo.com

Introduction

Conflict is serious disagreement on something. It is to be contradictory. It arises due to the friction or discord within a group when the beliefs or action of one or more members of the group are either resisted by or unacceptable to one or more members of another group. It is antagonism between interest and principles.¹ It is dispute between persons, groups or ideas. Conflict can arise between family members, between two communities, between two Nations etc. When conflicts are not reduced or settled through negotiations or other constitutional means, it gives rise to **violence**.² The symptoms of conflicts are confrontation, destruction, obstructions etc. Conflict generates violence that results in intentional use of physical force resulting in quarrelling, enmity, war, killing destruction injury, death, etc. So, conflict should be resolved in order to make peace in family, society and nation. Conflict situation retards the development and prosperity, so it is very important to resolve the situation of conflict and violence as soon as possible.

Origin of Conflict

Conflict was prevailed from the very beginning of the society. When two or more people involves in certain work and live together there may be possibility of conflict. In primitive age the conflict generally was occurred between two tribes. As the civilization process began in society the area of conflict also began to increase. The conflict began to extend between different communities, Castes, Race, Political ideology, Religions etc. In this way as the development of society increases, different types of conflict also began to emerge, in the society. Now a day the society and nations are facing several types of conflict. Several disturbances are facing by an individual and society because of the conflicts. It is making the life fearful, tension, frustration, depression, lack of trust etc. Everywhere in society, whether developed or non developed the situation of conflicts are taking place. The majority of people is tired of conflict and wants to be relieved from the conflict situation, but they are not getting rid from it due to different reasons.

-
1. Robert B. Costello (chief editor), *Random House Webster's College Dictionary*, New York: Random House, 1990, p. 285.
 2. <https://www.mk gandhi.org> retrieved on 16 june 2021.

Consequences of Conflict

World has been facing severe consequences from conflicts as large numbers of people had been killed, huge natural resources had been damaged, thousand of war between the countries had been occurred. Two world wars had damaged the millions of life and immeasurable physical destruction. People are in the fear of the possibility of occurrence of third world war. Conflict situation turned many nations into penury making their life miserable. There are several examples of African, Latin American, Asian countries and Middle East which are becoming unable to develop and compete with the rest of the country due to continuous conflict situation for long time. It has been proved that conflict that destroys the peace of mind also retards the development of the country. People who have experienced bad impact of conflict are making effort to get out from it and are trying their best to develop the theory to practice for resolution of conflict. The faculty of conflict resolution and its management is getting popular in the fields of academic sphere.

Causes of Conflicts

There are various types of conflicts emerging in the society. Among them political conflict, social conflict, family conflict, conflict for natural resources, conflict inside the organization, conflict between religions, conflict between have and have-nots can be taken as the major conflicts facing by world now a day.

Political conflict emerges between two countries due to the different in ideology. Also a Nation who intends to capture the natural resources, water from river, fertile land etc. also create conflict situations. Dispute in border also arise the conflict between two countries. The extreme ambitions of ruler also are the major cause of political conflict.

Social conflict and violence takes place due to the gap between Haves and Have-nots. It emerges due to the dissimilarity in the social status. Conflict also arises due to discrimination because of Caste and Race system. Confrontation between religions arises when one religion denies the ideology of other and performs the activities hurting their culture and tradition. Similarly the imbalance distribution of natural resources as water, land, mines etc. also create confrontation and create huge destruction in society. The lack of jobs, works and position makes dissatisfaction among the people and raise the conflict situation. The lack of improper management and lack of skill in handling labor also emerge conflict between labor and management resulting the strike, lockout that make unsuccessful to achieve the goal of organization.

Need to Resolve Conflict

Conflict may emerge in several levels. It could emerge in family, society; nation and also between international field. From whatever the level the conflict arise it makes the people full of anger, hatred that hampers and disturbs the peace of family, society and Nation. So to make peaceful society and place to live happily the conflict that could emerge and occurred should be resolved. For it the root cause of conflict should

be identified. Generally it is taken that conflict is emerged due to the external cause and human misbehavior but if one scrutinized the one can reveal the root cause is human mind. The polluted mind is the source of conflicts. The anger, hatred and delusions creates mind polluted. Unless the mind is purified the conflict can't be resolved. So not only external causes, internal causes which has dominant role need to be taken into consideration in order to resolve conflict in the society. It could be only the way out to resolve conflict situation.

Buddha's Approach to Resolve Conflict and Violence

Buddha in his 45 years of preaching Dhamma had focused on explaining how one should be purified in order to live peacefully without conflict and violence. Buddha said that to get free from the conflict situation, the solution is to rectify the mind. Buddha has delivered several teachings to resolve conflicts and violence. He focused on purifying the mind, development of positive thinking, fulfillment of responsibility toward society, reformation of the social system for conflict resolution.

According to Buddha it is the mind which is the root cause of conflict. Defilements inside the mind as anger, hatred, greed, dissatisfaction are the root cause of conflict and violence. In this context each individual is responsible for the conflict situation. The individual with defilement could not live happily and such person not let to live happily to other. People with defilements not only create the problems to own and his family but also to the whole society. The conflict generated inside families influence the society and eventually to the nation as a whole. Until conflict within individual, family, society and nation is resolved the development activities could not get in speed, rather it get retarded. In this way for making prosperous society and developed country the conflict and violence should be resolved.

Necessary to Purify the Mind to Resolve Conflict

For resolving conflict Buddha said one should get purified mind. Root cause of conflict according to Buddha is the mind. If mind is full of reaction one can't live peaceful life. He not only creates problems to himself but also creates problems to others. If one generates loving kindness (*metta*) instead of hatreds and anger he not only creates peace to himself but helps to resolved conflicts in the society. In this context Buddha had said that

*Nahiverena verani -Sammantidha kudacanam
Averenaca sammanti - esa dhammo sanantano*³

It means:

Hatreds never cease through hatred in this world; through love alone they cease.
This is an eternal law.

3. Dhamma Pada verse no.5.

This verse stresses the necessary of loving kindness in the mind of people in order to cease hatred. The feeling of revenge only multiplies the conflict. Conflict is outcome of wrong thought. So Right thought is necessary to cease conflict and quarrels.

Buddha further said that:

*pare ca na vija nanti - maya metthe yama mase
ye ca tattha vija nanti - tato sammanti medhaga*⁴

It means:

The others know not that in this quarrel we perish; those of them, who realize it, have then quarrels calmed thereby.

Buddha had given various teachings to his followers to practice patience at all times, at all places. According to Buddha patience is not a sign of weakness or defeatism but is unfailing strength of great men and women. It makes the individual in peace and also the contribution of peace in the society. So Buddha in the whole life had practice patience even when he was severely criticized and abused.

In this context Buddha had said that:

*Akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me
ye ca taṃ upanayhanti veraṃ tesaṃ na sammati*⁵

It means:

He abused me, he beat me, He defeated me, and he robbed me.
Those, who harbor such thoughts, their hatred are not appeased.

Recalling every time about the misbehavior of other only multiply the anger, hatred etc. that make unhappy and could not live with calmly and peacefully. It makes mind full of defilement, creates mind with full of revenge. The mind full of revenge could not rest in peace that inspires people to commit unwholesome activities so peaceful living will be impossible. This verse stresses the necessary to develop non reactive mind. Because developing reaction every time towards people that someone has abused, beat, defeated or made injustice to him make him far from loving kindness in the mind and make them misery. To relieve from such type of thought Buddha had suggested practicing of *Metta bhavana* (meditation of loving kindness).

4. *Ibid* verse no. 6.

5. *Ibid* verse no. 3.

Refraining the Business of Lethal Weapons to Minimize Violence

Generally when dispute arises between two persons and groups, it could be resolved by convincing them by third party. But if they are not convinced, their disputes may become intensified and violence may occur. The frequency of violence depends upon the availability of lethal weapons. So it is the lethal weapons that intensify the violence. Not between the individuals only, the conflict between two nations turns into war as the ability to arrange the weapons. So it can be said that the production of lethal weapons is the main cause of violence and war.

It has been realized that every cause behind war lies in the economic issues. Prabhavana viriya khun a prominent economist of Thailand who has written a book entitled " Buddhist Economics" described that every war in the world even a crusade, the root cause lies on the badly organized Economic policy. The war in the contemporary world also clears the cause behind it is the huge stock of lethal weapons within the producer. In order to sell the lethal weapons piled within producer they play role to turn small conflict into Great War. In this way developed countries in order to get economic advantage from selling the weapons make effort to create war between the countries.

Buddha had alerted that the economic activities should not be done on the cost of the life & security. One should not exploit the right to live peacefully. Buddha in the discourse on eight fold Noble paths had delivered the teachings on right livelihood, prohibiting five types of economic activities. Among the five types of economic activities the first one is the Business of Arms and lethal weapons.⁶ Buddha had identified that the social problems arising in the society and its increment day by day is due to the production and transaction of the weapons. Easy availability of the weapons makes more violence and killing in the society. Present day economy is dominated by weapon based economy. The sales of lethal weapons are increasing day by day. Developed countries are earning significant amount by selling it. Arms sales of the world reached to total amount of \$398.2 billion in 2017 which is 2.5% higher than former year. The increased sales of the weapons and increasing its amount in day by day should be checked in order to minimize the conflict in the world.⁷

If conflict emerged between two persons or group due to certain reasons they intend to harm each other. The frequency of physically harming each other depends upon the availability of weapons. In the absence of weapons they might just fight each other just by abusing, but if they possess the weapons they could use it to kill each other. The nations also have to face the great problem of human destruction if there is easy availability of weapons. The excessive storage of the weapons in the Nations made possible of war between the countries. In this way it can be said that weapons

6. Bhikshu Bodhisena, (tr) *Anguttara Nikaya II*, Banepa: Kashi Maya Manandhar, 2015, P.p.437.

7. <https://www.weforum.org/agenda/2018/12/global-arms-sales-captured-in-4-charts/>.

play significant role in destruction of people. Because of those reasons Buddha might had said the business of weapon is wrong livelihood.

Fulfilling the Gap of have and Have-nots

Have and have-nots is the existence of gap between rich and poor in the society. This type of gap usually existed in every society. Have refers to the people who is rich and able to afford for every necessary and have-nots refers to those people who are poor and can't afford for daily necessary. Have and have-nots in the society create conflicts in the society. Larger the gap between have and have-nots, higher will be the conflicts and vice versa. The problem had been addressed by Buddha in Kutadanta sutta. In this sutta Bodhisatva as a Chaplin had suggested to make up gap between Have and have-nots. Buddha distinguished two levels of socioeconomic groups in society which are four upper groups and three lower groups and suggests that any government or benefactor are needed to take heed of the four upper groups and give to the three lower levels. In other to minimize the conflict in society it is necessary to help lower group by Upper group to make their life ease. If such type of heed is not practiced the conflict between the classes take place and defect to upper class.⁸

Need of Social Reformation for Conflict Resolution

Social reformation is changing the traditions and norms of the society which are creating problem for its development. It is a movement intended to bring about social and humanitarian reforms.⁹ Society from very beginning carries several values and assumptions that is creating several problems. Communities and peoples are seen creating conflict between each other due to those values and assumptions. Discrimination in society on the ground of caste, gender, are creating conflict in the society. Exploitation, superstitions beliefs in society etc. are disturbing the social development. Those types of social problems need to be stopped or reduced as soon as possible. It is possible by following the teachings of Buddha. Teachings of Buddha which is oriented mainly toward liberation also plays vital role in solving several social problems and thus prevent the society from conflict and violence.

Stopping the Social Discrimination

Discrimination in society has been prevailing from the very beginning of the development of society. Discriminating the people because of their cast, race, color etc have been creating problems for the society. It is possible cause of conflict and violence in society.

Human life is scarce and posses great value. It has been announced by several thinkers and scholar. Among them Buddha had emphasized the scarcity of human life

8. Dunda Bahadur Bajracharya, *Digha Nikaya*, Lalitpur: Bir Purna Pustak Sanghrhalaya, 2000. Pp.105-107.

9. <https://www.thefreedictionary.com> retrieved on 20 march 2018.

much more than by other.¹⁰ He declared the life of human being is best life not only because they can think rationally and perform the wonderful activities that no other being in the world can do but also declared that it is the only life in which one can solve all the problems of the life and attain supreme enlightenment. According to Him each and every people possess quality to attain emancipation through practice of Dhamma, so discrimination as higher caste and lower caste is meaningless, it is artificial and can't be justified. No one will be superior and inferior by birth. It is the action that makes them superior and inferior. In this regard he once said "*Na jacca vaslo hoti, Na jacca hoti brahmano , kammana vasalo hoti kammana hoti brahmano*".¹¹ (No one will be Brahmin by birth and no one will be lower caste by birth. It is the kamma or action that decides whether he is high caste or low caste). The verse which was uttered by Buddha before 2600 years is still significant since the contemporary world even is taken as the scientific age can't extinct the problem of discrimination totally.

Buddha not only advice and suggest on the need of rejection of discrimination on the basis of caste system He himself joined those people in the *Sangh* who were treated as lower class people. He ordained Upali a barber who was treated as a low caste. Later he became a prominent Bhikkhu with specialty in the Vinaya. He was conferred the position *Etadagga* in vinaya (Expert in rules and regulation of Bhikkhu and Bhikkhuni).¹² In other word he was given the position of expert in Jurisprudence of Buddha's organization. Similarly Buddha made novice to a boy named Sunita who belongs to so-called lower class.¹³ He also attained supreme knowledge and later became one of the prominent monks in Sangha. Several so-called low castes at that time came to join in the Sangha and attain the status which made them praiseworthy in society.

Detachment Toward Views and Doctrine

Jean-Jacques Rousseau, a Swiss-born philosopher, writer, and political theorist remarked that "Man born free but everywhere he is chain".¹⁴ People find him with different chains in the form of religion, belief, views, doctrine etc. People generally take pride to their view, belief, doctrine, rites and rituals. But attachment toward them creates problem in the society. There are several incidents of conflict arisen in the world due to the attachment toward these things. Buddha had described four types of clinging that works as the chain and become the cause of conflict in the society.

-
10. Narada,Thera, (1971)*The Dhamma Pada*, Taiwan: The Corporate Body of the Buddha Eduational Foundation, 1971, p. 182.
 11. Weragoda, Mahathero, *The Greatest Man Who Ever Lived*, Singapore: Singapore Buddhist Meditation Center, 1998.
 12. Bhikkhu Amritananda, *Samkṣipta Buddha Jivanī*, Kathamandu: Sakala Upasaka Upasika,1971,P.p. 25.
 13. Satya Narayan Goenka, *Tipitaka men samyaksambuddha, Part II*, (Igatpuri: Vipassana Visodhan Vinyas, 1996, P.p. 389-390.
 14. <https://www.britannica.com/biography/Jean-Jacques-Rousseau> retrieved on 25 march 2020.

kamupadana : Clinging toward sense-pleasure
ditthupadana : Clinging toward views
silabbatupadana : Clinging toward rites and rituals
attavadupadana : Clinging toward self- doctrine¹⁵

Buddha said that *Upadana* or clinging towards above four factors become the source of misery and conflict. Especially the clinging toward sensual pleasure is cause of suffering and clinging toward views, rituals and doctrine creates conflict in the society. If history is looked upon, there are several conflicts has been arisen due to religion, political doctrine, rites and rituals, etc.

Buddha in this regard had given several important discourses. Among them Kesamutta sutta and Vimamsaka sutta are two discourses which have described the important of detachment towards views and doctrine. While kesamutta sutta gives instruction and encouragement of free inquiry that is exempt from fanaticism, bigotry, dogmatism, and intolerance ¹⁶ the *Vīmaṃsaka Sutta* outlines the various ways that one can evaluate the Buddha himself to determine if their teaching is genuine and if they are truly liberated.¹⁷ Those teachings of Buddha could play significant role to resolve several types of conflict.

Gender Equality to Resolve Conflict

Gender inequality also has been making problems in the society from very beginning. Also in contemporary world the problem has not been totally eradicated. For the proper development of society, equal opportunity to both male and female is necessary. The discrimination on the basis of sex creates unbalance development and creates dissatisfactions and conflicts. Buddha had made effort to make equality between genders. According to Him female can contribute equally to the society and even more if they were given opportunity.¹⁸ The text Therigatha of Khuddhaka Nikaya gives the biography and descriptions on the contribution of female for social upliftment. The utterance of verse by Bhikkhuni shows significant effort had been done by Buddha in order to make gender equality.

Abating the Problem of Addiction

Habitual with the addiction is also one of the major causes of social problem. There are several addictions that create people weak physically and mentally. Buddha used the word *Dhuta* to such addiction. The addiction may be toward intoxicants (Drugs and liquor), toward prostitute and gambling. Buddha named it as the *Suradhuta*,

15. Dunda Bahadur Bajracharya, *Majjhima Nikaya*, Lalitpur: Bir Purna Pustak Sanghrhalaya, 1997, p. 39.

16. A.N 3/65, *Anguttara Nikaya*, Igatpuri: Vipassana Vishodhan Vinyas, 2004, P.p. 194-200.

17. MN, *Opcit*, (f.n 15) P.p. 252.

18. Bhikkhu Amritananda, *Buddha Kālina Rājaparivara*, (Part I), Kathamandu: Ananda kuti Vihara trust, 1996, p. 220.

Itthidhuta and *Akkhadhuta*.¹⁹ The people involvement in that addiction make problem for family and in society, create economic problem and eventually the mental problem.

Developing Positive Attitude Toward Workers

Working is essential to live a life. Development is possible only if people work hard. But from very beginning the social attitude toward hard working people is not positive. Hard working people are categorized low class people. Society who works hard to produce foods, garment and shelter are maltreated as the low class people. Generally sweeper, solid waste worker, dry cleaner, iron smith, technicians, producer etc. are not given respect. These types of attitude discourage the people and eventually arises conflict between worker and employer. Buddha totally denied such type of behavior. Buddha had given important to them who works hard and earn by hard endeavor. In *Singalovada sutta* Buddha instructed how workers should be treated in order to get work done properly. According to Him, The duties to be performed for them are as follows:

1. To give the work according to the ability.
2. To provide adequate salary by which they can manage their family easily.
3. To give health care in case of illness.
4. To give additional privileges of food (Bonus)
5. To give holidays at different occasions.²⁰

Undisciplined Social Media a Cause of Conflict

The advancement in the field of technology, the communication system has been developed tremendously. It has benefitted the people by preserving the right to get information. News papers, several electronic media as Radio, FM, Televisions are contributing for disseminating the information. Now a day several incidents occurred in every corner of the world becomes viral within short period. Today every people has been access with the mobile and face book. Through it the dissemination of information became much quicker than before. But the misuse of it is also creating the severe problem to the society. The false information, exaggerated information is creating anger, aversion, conflict between individuals, communities, nations etc. To check the situation that could create anger and hatred. teachings of *Sammavaca* (Right speech) of Buddha to abstain from false speech, slandering, harsh speech and useless speech is much more important. People are unaware that information that create anger and hatred situation eventually becomes the problems for whole society. Once, Buddha said that:

-
19. Narada, Thera, *The Buddha and His Teachings*, Taiwan: The Corporate Body of the Buddha Educational Foundation, 1977, P.p. 678.
 20. Dunda Bahadur Bajracharya, (2000), *Digha Nikaya*, Lalitpur: Bir Purna Pustak Sanghrhalaya, P.p. 495-496.

*Ekam dhammam atitassa
musavadissa jantuno
vitinnaparalokassa
natthi papam akariyam.²¹*

Verse 176: For one who transgresses the Truth, and is given to lying, and who is unconcerned with the life hereafter, there is no evil that he dare not do. Similarly in mangala sutta Buddha said: Subhasita ca ya vaca Etam Mangala Muttaman (pleasant speech is the highest blessing). Those two verses highlight the significance of the right speech and alerts the people how people encounter the problems by transgressing the truths. Several problems are increasing because of the lack of truthfulness, lack of pleasant speech. Buddha so had alerted people to practice right speech to make oneself happy and to make people happy.

Fulfilling Responsibility by People as well as State necessary to Resolved the Conflicts

In order to create society free from conflict and violence both people and government need to fulfill their responsibilities. People by maintaining the discipline through action and speech can contribute greatly to minimize conflict and violence. False speech, slandering, harsh word, and worthless speech may be the cause of conflict in the society. Buddha's teachings of observing five precepts and eight precepts help in maintaining discipline of speech and action. Similarly unwholesome activities through body also create the confusion. The discrimination in the society because of caste, creed, gender etc. also could be the cause of conflict in the society. These types of discrimination can only be resolved through the combine effort of government as well as by the public. State also has to fulfill responsibility toward society by maintaining law and order. The government should govern the country by implementing the laws, rules and regulations that helps to resolved the conflict situation

Conclusion

In this way several teachings of Buddha could be applied to minimize the problems of conflict that could arise in several circumstances. The thought pattern contaminated with defilements creates several types of conflicts. People with positive thought can make happy himself and also to other by not creating conflict situation. The conflict situation that is damaging the peace of world could be minimized and extinct significantly from the world through the teachings of Buddha. The people who seek the peace of the world and desire to free from any type of conflict situation should fill their heart with loving kindness, compassion, sympathetic joy and equanimity which can be found in the teachings of Buddha.

21. Dhamma Pada verse no. 176.

References Book

- Anguttara Nikaya*, (2004), Igatpuri: Vipassana Vishodhan Vinyas,
- Amritananda, Bhikkhu, (1996), *Buddha Kālina Rājaparivara*, (Part I), Kathamandu: Ananda kuti Vihara trust
- Amritananda, Bhikkhu, (1971), *Samkṣipta Buddha Jivānī*, Kathamandu: Sakala Upasaka Upasika
- Bajracharya, Dunda Bahadur, (2000), *Digha Nikaya*, Lalitpur: Bir Purna Pustak Sanghrhalaya
- Bajracharya, Dunda Bahadur, (1997), *Majjhima Nikaya*, Lalitpur: Bir Purna Pustak Sanghrhalaya
- Bodhisena, Bhikshu, (tr) (2015), *Anguttara Nikaya II*, Banepa: Kashi Maya Manandhar,
- Costello, Robert B., (chief editor), (1990), *Random House Webster's College Dictionary*, New York: Random House
- Goenka, Satya Narayan, (1996), *Tipitaka men samyaksambuddha, Part II*, (Igatpuri: Vipassana Visodhan Vinyas
- Mahathero, Weragoda, (1998), *The Greatest Man Who Ever Lived*, Singapore: Singapore Buddhist Meditation Center,
- Narada, Thera, (1977), *The Buddha and His Teachings*, Taiwan: The Corporate Body of the Buddha Educational Foundation,
- Narada, Thera, (1971), *The Dhamma Pada*, Taiwan: The Corporate Body of the Buddha Educational Foundation

Websites:

- <https://www.weforum.org/agenda/2018/12/global-arms-sales-captured-in-4-charts/>
- <https://www.mkgandhi.org> retrieved on 16 June 2021
- <https://www.mkgandhi.org> retrieved on 16 June 2021
- <https://www.britannica.com/biography/Jean-Jacques-Rousseau> retrieved on 25 March 2020
- [https://www. The free dictionary .com](https://www.Thefreedictionary.com) retrieved on 20 March 2018

This page is intentionally left blank

The Importance of Buddhism to Heal Trauma in Singh's "The Silence of Violence"

Badri Prasad Pokharel (PhD.)

Associate Professor

Saraswati Multiple Campus, Lekhnath Marg, Lainchour, Kathmandu

Bpokhrel1980@gmail.com

Abstract

This article has tried to analyze Padmavati Singh's "The Silence of Violence" by applying Buddhism and its principal assets which would help the victims relieve from the pain and suffering or trauma they have got during the ten-year long Maoist insurgency. People during the decade-long conflict were badly inflicted by the fatal consequences from which they could hardly get over. Different measures were taken to help them get over, however, following some meditative aspects of Buddhism, one can get relief from the mental shock which has been imprinted in mind for a long time. This article is not talking about leaving home and going to the monasteries, rather it highlights some meditative aspects of Buddhism which can relieve the victims who is/are narrated in this story.

Keywords: *Buddhism, meditation, peace People's War, trauma*

Introduction

Buddhism has been in practice to heal one's suffering which has drawn the attention of the people living across the globe. It has been a long time Buddhism has been practiced to bring peace and solidarity in the world inflicted from wars and conflicts. It has been used and its main philosophy of calmness, peace, forgiveness and reconciliation to resolve the unresolved traumatic pains of the affected people have been taken as an important asset to understand the pain and suffering of the people due to war and conflict in the world. In many parts of the world, the relation of religion to politics has defied simple interpretation. This is certainly true in the case of Buddhism and its role in regard to various pains and suffering due to internal and external conflicts. Buddhism as a religion or philosophy of peace and non-violence, on the vitality in the regions around the world has been understood as a way to peace and relief. It can view how the victims and perpetrators who once were on the edge of enmity can come on the way to peace and reconciliation. Nepal's ten-year long insurgency which took the lives of more than seventeen thousand people and millions of others remained displaced internally and externally has been a fertile area of writing about the testimonies of war-affected people either from the state security personnel or from the rebels. For such traumatized people as mentioned in the narratives written about the insurgency as characters, some important assets of Buddhism would be very good tool to analyze their suffering and solutions, so that they could have got some relief. Padmavati Singh's "The Silence of Violence" is one such narrative which has been written about the Maoist insurgency which has taken the lives of more than seventeen

thousand innocent people. Its main character Nirmaya is presented as traumatized and looking for refuge to get relief from the shock he has got from the Maoist cadres. To get relief from this mental shock or trauma, some aspects of trauma would be very good tool to live once again as he used to live previously.

Methodology

The methodology taken for the study is trauma and its kinds along with the theories propagated by some leading trauma and Buddhist theorists i.e. Dalai Lama, Cathy Caruth, Thich Nhat Hanh, Thubten Tenzin, Daniel Philpott, David Bloomfield, Pramaha Hansa Dhammhaso, etc. The post conflict Nepali narratives will be analyzed by the theories propagated by these leading theorists. This study will use a qualitative approach which will enable one to obtain in depth information on the victims and perpetrators' experiences, beliefs, perceptions and viewpoints about the conflicts.

Objective

The main objective of this article is to bring out the facts how the narratives written about the ten year long Maoist insurgency have shown the pain and sufferings the victims have undergone at its upmost and the basic tenets of Buddhist principles can have a soothing ointment for those insurgency victims who could hardly survived the events but have got very painful traumatic pain.

Buddhism as a Tool of Analysis

To promote sustainable democracy around the world after the violent conflict requires reconstruction of politics and society – the subject of reconciliation – the process of addressing the legacy of past violence and rebuilding the broken relationships, it has caused is a focus of increasing interest. There is also an urgent demand for better tools to address this most difficult of post-violent issues. It evolves round the past evils by seeking to restore relationships among perpetrators, victims, and community members with respect to the distinct ways in which violence has severed these relationships (Philpott 20). It soothes the conflicts' pain of the victims and shakes the perpetrators remind of their crimes. Daniel Philpott has elaborated this case in the following lines,

In transitional settings, restorative justice includes human rights and possibly punishment, though it defends punishment differently than retributivism and consequentialism, but it also includes several other dimensions of restoration like apology, acknowledgment, reparations, and, the dimension of transitional justice that religious perspectives most distinctly advocate, forgiveness. (20)

Sometimes the transitional justice can be a best tool to apprehend the conflicting denizen.

Thich Nhat Hanh has denoted it from the self conciliation that one has to go into the one's own heart so that she or he could realize. He argues, "Reconciliation is not always reconciliation with another person, but is reconciliation with his or her own self" (105). There are many conflicts within one and he or she has to sit down and harmonize them. Each one has to practice deep walking, deep sitting in order to realize and see very clearly his or her own situation and what is to be done. In this regard, David Bloomfield has linked it with democracy which underpins other, by developing the working relationships necessary for its successful implementation (10). That reconciliation is healing of relationships that needs the underpinnings of economic justice, of political and social power sharing, and so on. In this way, democracy and reconciliation are intertwined, indeed interdependent.

Forgiveness is a cognitive process that consists of letting go of feelings of revenge and desire to retaliate which in Buddhist is called *Abhayadana* (Dhammhaso 6). *Abhayadana* is the great *Dana*, which has the meaning of "giving no danger". Fundamentally, the *Abhayadana* in Buddhism is primarily developed by Right Views and Right Thought, which are the result of loving-kindness (*Metta*), patience (*Khanti*) and the Five Precepts (*Panca-sila*) (Bhattacharya 4). With the help of proper mind or concept, *Abhayadana* primarily plays a very important role in patience, loving-kindness and dissolution of revenge. Through Right Speech of saying an excuse, it shows respect to human beings.

Forgiveness or *Abhayadana* is essential mental medicine for treating emotional illness between victims and perpetrators by reducing or abandoning the negative reactions to an offense but increasing or fostering positive reactions such as taking the forms of compassion and generosity toward an offender - a proper way to reconciliation (Dhammhaso 6). In a Buddhist approach to a global problem-solving "patient dialogue, universal education and compassionate to non-violent actions" (Paige 167) are some important points to be implemented.

The principle of justice affirms the common humanity supported by the law of *karma*. For Dhammhaso, "The law of karma is the law of action which works scientifically just like other natural laws in having a cause and effect" (6). The right *karma* which a man performs in life becomes responsible for his future deeds. He further points out;

The cause is the action or karma that you carry out whether good or bad, and the effect is that you will reap the good and bad results according to what you have put in. In short, human beings have to be responsibility for the consequence of the actions. Similarly, the offenders have to be responsibility for the consequence of such bad actions. Accordingly, it is assumed that Buddhist states should agree with the justice

principle. (7)

Doing this, *Karuna* or compassion for those who are in trouble and suffering might be needed because it is “limitless free from enmity and free-will. Where there is compassion there cannot be indifference for the suffering of others”(Shakya 6). Compassion and loving kindness can heal any kinds of suffering.

Hence, reconciliation is a behavior process in which people take actions to restore a relationship or create a new one following forgiveness. As mentioned above, *Abhayadana* in Buddhism is primarily developed by Right Views and Right Thought and Abhayadana through mind primarily plays a very important role in patience, loving-kindness and dissolution of revenge. By all the processes, the identity attachment may be transformed into the dissolution of identity.

Abhayadana may bring about reconciliation behavior to build the sustainable relationship, which is the crucial target of conflict management in Buddhism (Dhammhaso 6). The effectiveness of these efforts can be measured by ever increasing respect for life and creativity in its expression by present and future global generations (Paige 167). Hence, doing all this, one can eliminate disturbing emotions like anger and attachment, and reduce the negative aspects of the mind and increase its positive aspects, then one can experience happiness which should ultimately be within our mind.

It is what Buddhism as a teaching is much related to true and reconciled behavior that makes a society worth living for all sentient beings with a conduct. Talking about the right conduct and other behaviors, Dalai Lama denotes,

The conduct is not to harm other sentient beings. That is the behavior of a Buddhist. The philosophy is that your own happiness is related to other people. Therefore, cherish other people, do not harm them; as a result you will have happiness. If, on the other hand, you ignore and neglect the welfare of other people, you will not have happiness, because your happiness and suffering do not occur in isolation. If there is happiness and peace in society, in your neighborhood, in the whole world, then we will all have happiness. (Lama, *The End of Suffering* 135)

What he talks is about the ‘Stages of the Path’ as a way to enlightenment, a goal to be achieved, that refers to that great enlightenment which is Buddhahood.

The path taken through peace and reconciliation in the process of healing pain and suffering or trauma is the true path for enlightenment. According to Dalai Lama, Buddhahood is the goal which can be achieved through the mind or achieving enlightenment within mind. He further argues, “Enlightenment is achieved with our

mind, by purifying all our negative disturbing emotions individually one by one and actualizing all positive qualities one by one. This is usually called the path” (137). To purify mind for enlightenment, meditation is necessary to increase the clarity of each one’s understanding and to avoid ignorance which is the hindrance of all “sickness” (Espada 35). Attaining the non-dualistic path of superior being is the true path, Dalai Lama claims, “the cessation of all negative and disturbing emotions within our mind, which lead us to fight and quarrel” (*A Human Approach* 137). This is the true *Dharma*, which is the real protector of humankind.

Textual Analysis

Padmavati Singh’s “The Silence of Violence”, written on the background of the People’s War instigated by the then Nepal Communist Party (Maoist) when it was in climax and everyone was grief-stricken, shows the war victims, mostly female being traumatized and living in rehabilitation centers. Each of them is in trauma and scared of any strangers and their traumatic experience is beyond the description. Many of them have gone mad and lost memory. Many victims are “disappeared and not found or still missing” (Bhattarai 10). While bringing out the trauma of the victims, the narrator has not narrated the story being the middle voice, rather narrated the events of the war one-sidedly villainizing one group, which would rather worsen the situation.

The story talks about Nirmaya whose husband is a policeman and has been missing for some months after the clash with the rebels. She is pregnant and living with her old father-in-law. She does not know “whether he has been abducted or killed or he has escaped and is hiding himself somewhere else” (Singh 79). She is disturbed very badly as she “keeps tossing and turning in bed, getting worried extremely worried and restless with stark fear” (Ibid). She is seen spending every night writhing in agony and is “distinctly tormented by fear and a sense of foreboding” (Ibid). Her condition is just like “a fish sizzling in the glowing heat of fire” (Ibid). Besides, one night two rebels enter her home and brutally rape her after she serves them food. Her life becomes very pathetic as she “kept on climbing up the mountain of suffering, lying like a senseless log on the floor” (Ibid). The three month embryo growing in her womb meets untimely death. She could not do anything, rather “fainted in the silence of violence, feeling as if the ocean of pains was surging in her stomach” (Ibid 83). After the hospital treatment she is sent to rehabilitation center where she meets other war victims like her. Bishnumaya is the one whose husband was butchered in front of her “slitting his throat open” (Ibid 82) on the suspicion of being spied. Ramaniya’s house was burnt by rebels because her husband did not quit his job from the security force. She does not know “whether he is alive or dead. Like a banished person she has been living an empty life with her children” (Ibid 83). Lakshidevi, another victim, has been insane after her two children were abducted and “is living a half dead life with her

breast feeding child” (Ibid). Malkamai’s story is rather different. Her husband was burnt alive in front of her eyes, and she is “deeply shocked and gone mad” (Ibid). Pawankali, a rape victim could not live in the village and admitted in the center “after falling a prey to sexual molestation even in the city” (Ibid). Having seen and met all these victims, Nirmaya tries to console herself and feels much better until her husband is brought in front of her and does not recognize her and behaves differently. He has “lost his memory after being deeply wounded in the head in the clash” (Ibid 84). Being very pathetic, she “cast her eyes brimmed with tears on her husband” (Ibid 85). She could not do anything except keeping on staring at him disappearing into the distance. The story ends with these lines, “She remained silent and kept on looking blankly on as if in her silence, the fire was burning inside her which will one erupt like a volcano to back up those citizens who have forgotten to laugh” (Ibid). She remains in more traumatic condition than ever before.

The suffering of Nirmaya, in Padhmawati Singh’s “The Silence of Violence,” who has been missing for some time after the Maoists attacked the police station. The crossfire killed many, and many others remained missing. Among them, her husband was one whom she has been waiting each moment reminiscing him every time.

The Maoists’ insurgency has panicked everyone and commoners are terrified. Experiencing trauma is “an essential part of being human; history is written in blood. Some people have adapted to terrible life events with flexibility and creativity, while others have become fixated on the trauma and gone on to lead traumatized and traumatizing existences” (Condon and Canes 7). The state of being gang raped and her life at rehabilitation centre have made her feel better but as she finds her husband memory lost and unable to recognize her. The confirmation of her life in the centre makes her condition even more painful.

The story, an account of terrific events of war victims who were forced to live a hateful life which they were nor responsible for, has brought out a dark side of war and conflict in which innocent people were victimized and their kin were brutally maimed and their property was burnt. They had “nowhere to go and question, sue or appeal for justice” (Bhattarai 10) and they were physically and mentally exploited. This situation is very painstakingly terroristic trauma for such people who would hardly forget this event that would remain to him as “nightmares and repetitive actions” (Caruth 4, *Unclaimed*). Singh is successful in bringing out this fact as an integral part in the form of a literary work. As the story is written on the background of the People’s War, writing trauma in such narrative would help people know the historical facts even after many years. But the writer of the story, Padmavati Singh has not written this story objectively or neutrally, rather has brought out the events only one side of the extremism villianizing one group and not showing the dark sides of another group.

Literature, Cathy Caruth argues, can enable one to bear witness to events that cannot be completely known and opens one's ears to experiences that might have, otherwise, remained unspoken and unheard. It can become a good platform to illuminate the hidden fact to readers (Ibid). So literature can be taken as a response to very unexpected or overwhelming violent events of what she says, "repeatedly in the nightmares and repetitive actions of the survivors" (Ibid), which cannot be grasped totally but they recur in different forms i.e. repeated flashbacks, amnesia, latency, nightmares and other conditions. In the context of the story, people like Pawankali, Nirmaya, Malkhamai etc. would be traumatized like this for a long time because "the unfathomable pile of sufferings of victims of killings, violence, abductions and rapes leave them shattered" (Singh 83). Besides, the readers would not come out of this feeling for a long time and they would have same opinion towards the rebels, the oppressors of these victims.

To come out such traumatic experiences as mentioned in Buddhism, meditation, an awakened path can help the traumatized reflect and contemplate their past life. To overcome the suffering it should be helpful "to begin the path to the cessation of unhappy states of mind" (Tenzin 14). She needs look inside herself to understand that she is worthy. She can feel better and overcome all her negative states of mind and depression. She also has right to be happy. She should realize her worth is inside her, not outside as the universe is within her.

So she is important, and her life is precious. This confidence can grow in her when she would start to treat herself and others with respect and kindness. People during the insurgency like Nirmaya are panicked because either their present or past has been haunting them and left them in revulsion. But they can analyze what has made them unhappy and should also analyze what would make them happy hereafter. For that they should try to have a spiritual, and simple life. They should find out what is most important to them. Thubten Tenzin in his book *Buddhism: Ancient Medicine for Healing Modern Mind* states,

We should develop empathy for sufferers of depression and for all beings. Empathy is the precursor to compassion. We should contemplate how in this world there are so many different forms of suffering. There are the sufferings of thirst and starvation due to natural disasters. There are man-made sufferings due to war, greed and avarice. (21)

Meditation on compassion is necessary to live a meaningful life for Nirmaya. Developing and actually experiencing compassion for herself and others can be possible. In doing so, she can help alleviate suffering for everyone by cherishing more for others, thinking more about others. This could give her a sense of well-being and confidence which could enable her to lead fulfilling, meaningful life, and to become

humanitarian for all living beings. By developing compassion she can find all antidotes to the suffering of her own and others' depression.

Buddhism believes that if one wants happiness, one has to seek happiness for others. Their satisfaction and happiness can make all happy which would be more pleasant and eternal too. Kawada and Chau, on the other hand, view that the faith in the authenticity of the karmic law is boon of life. *Karma* is both action and the consequence of that action. In Nirmaya's context, her present traumatic experience is the outcome of the past what had happened to her and what she had done too. However, love, compassion and peace can have soothed her painful status. Kawada goes on how the destiny works on the basis of the past deeds,

As with Buddhist practices more generally, the result one receives depend on one's past karma. Indeed everything that is happening at this moment is a result of the actions we have performed in the past. This is but an illustration of the proverb '*as we sow as shall we reap*.' If we have loving kindness and compassion, our prime concern will always be not to hurt others, and this itself is healing. According to Buddhist belief a compassionate person is the most powerful healer, not only of their own diseases and problems, but also those of others. Many of us will vouch that in a sickbay a doctor's friendly smile among the prevalence of disease and suffering all around can work wonders for the overall well being of the patient. Truly the use of love is to heal. When it flows without effort from the depth of the self, love creates health. (107)

The best way for her is self-realization that the world is full of suffering and everyone here is suffering because of his or her own desires not of others. She can have happiness once she realizes her past cravings and anticipates for joyous future when she gives up desires and hope for well being of others.

A strong sense of expectation would come up in the mind if she sees others as only being there for her, as the ones who have to pick up all the pieces for them when she falls apart. If one thinks that others are there just to make him or her happy, it is as though one does not have a responsibility or even a right to make all happy. As a result, one feels unworthy. When those people who have expectations of either cannot or will not come through, they can develop a sense of unworthiness (Tenzin 24). However, this can be overcome by one's self-confident way of being: deep empathy and compassion for others.

This unworthiness can be reversed by letting go of every expectation that one has of others and taking on the responsibility to help others. She can then see how much others suffer from depression, which would lead her to turn everything around, change her view, and see that what really brings her the most happiness is helping

others in whatever way she possibly can. This is the ‘good heart’ which His Holiness Dalai Lama, the fourteenth, often describes. The development of the ‘good heart’ is so necessary in today’s world. Inspiration can come from all those people who give their time, experience, effort, money to benefit others although they seem to lead ordinary lives. She needs all this altruistic intention (24). Then, life has so much heart essence and love, which spills over and expands to be of the ultimate benefit.

Conclusion

Every war causes destruction either it is fought externally or internally, which only exasperates the pain in mind that can never be deleted, rather remains permanently in mind for a long time. People’s War ended for about eighteen years ago, but its consequences are still afresh in everyone’s mind, who are directly or indirectly involved in it. People like Nirmaya have been victimized from both the state security personnel and the rebels. Now their treatment going to hospitals and meeting doctors would not be possible, but if followed strictly, some important aspects of Buddhism like meditative practice would help them get relief. It has a message for the violent world. It must do more than condemn violence. It must be able to interpret its nature, its roots, and its hold on the world and the possibilities for its transformation. Since the ultimate goal of the spiritual path for the Buddhist is *nirvana*, attitudes towards violence must first be seen in relation to it. *Nirvana* is the ultimate eradication of *dukkha* (suffering). It is a possible goal within this life and, among other things, it involves a complete de-toxification of the mind from greed, hatred and delusion, and revolution in the way the world is perceived, freedom from craving and liberation from the delusion of ego. Attaining this goal, many people have soothed themselves from the prevailing suffering. In principle, the goal set forth by Buddhism has always been, and always will be, the attainment of Nirvana or Nibbana, however these terms are understood. Many people think that Buddha means the Enlightened one that only spread peace and love among the people who are in trauma and sufferings. Buddhism has been aware of the necessity and desirability of peace, order, and harmony in this world, as evidenced by the scattered references regarding Gautama Buddha's attitude toward the ongoing conflicts and sufferings of the people.

Works Cited

- Bhattacharya, Kamaleswar. “Buddhist Wisdom and Reconciliation.” *Dhammapada Tathagatha*. Pali Text Society, 1997, pp. 1-9.
- Bhattarai, Govinda Raj. “A Glimpse into The Stories of Conflict and War.” *Stories of Conflict and War*. edited and translated by Govinda Raj Bhattarai, Govinda Raj Bhattarai, 2007, pp. 1-24.
- Bloomfield, David. *On Good Terms: Clarifying Reconciliation*. Berghof Research Center, 2006.
- Caruth, Cathy. *Trauma: Exploration in Memory*. Baltimore: John Hopkins UP, 1995.
- _____. *Unclaimed Experience: Trauma, Narrative and History*. Baltimore: Johns Hopkins UP, 1995.

- Chau, Thich Minh. "Five Principles for a New Global Moral Order." *Buddhism Nonviolence: Global Problem Solving*. Edited by Glenn D. Paige and Sarah Gilliat, Center for Global Nonviolence, 2001, pp. 91-102.
- Condon, Joan Rebmam and Patricia Mathes Cane. *Capacitar: Healing Trauma, Empowering Wellness*. Capacitar International, Inc., 2011.
- Dhammahoso, Phramaha Hansa. "Buddhist Value towards Peace and Justice: Truth, Justice, Forgiveness and Reconciliation." *Buddhist Views*, vol. 23, no.4, 2010, pp. 1-17.
- Espada, Jason. *A Collection of Buddhist Healing Prayers and Practices*. Routledge, 2009.
- Hanh, Thich Nhat. *Being Peace*. California: Parallax Press, 1987.
- Kawada, Yoichi. "The Importance of the Buddhist Concept of Karma for World Peace." *Buddhism Nonviolence: Global Problem Solving*. Edited by Glenn D. Paige and Sarah Gilliat, Center for Global Nonviolence, 2001, pp. 103-14.
- Lama, His Holiness the Dalai. *The End of Suffering and the Discovery of Happiness: The Path of Tibetan Buddhism*. Hay House Inc., 2012.
- _____. *A Human Approach to World Peace*. London: World Publications, 1981.
- Paige, Glenn D. "Buddhism and Nonviolent Global Problem-Solving." *Buddhism Non Violence: Global Problem-Solving*. Edited by Glenn D. Paige and Sarah Gilliat. Hawaii: Centre for Global Nonviolence, 2001, pp. 151-71.
- Philpott, Daniel. "Religion, Reconciliation and Transitional Justice: The State of the Field." *Social Science Research Council*, vol. 3, no.1, 2007, pp. 13-34.
- Shakya, Rajendra Prasad. "Tolerance and Peace, the Essence of Buddhism." Bhopal: Hamidia Arts and Commerce College, 2002. web. 21 Aug.2014. <hppt://www.rajendraprasad.com.
- Singh, Padmavati. "The Silence of Violence." *Stories of Conflict and War*. Edited and translated by Govinda Raj Bhattarai, Govinda Raj Bhattarai, 2007, pp. 79-85.
- Tenjin, Thubten. *Buddhism: Ancient Medicine for Healing Modern Minds*. web. 27 July 2015.<hppt://www.bluepadma.org

Siddhārtha in the Pandemic: Following Buddha's Footsteps Towards Philosophy and Freedom

Sharada Poudel (Ph.D.)

Asst. Campus Chief

Lumbini Buddhist University, Central Campus

Sharada.poudel@lbu.edu.np

Abstract

When Buddha, against his father's wishes, saw disease and death in the outside world, what did he do? Did he choose to continue his inclusion inside four walls, and, saving himself from contagion, avoid all suffering? What if Siddhārtha Gautama had stayed in quarantine, perfectly comfortable and oblivious to external misery? What if the Buddha had never left his palace?

The aftermath of the first year of our global pandemic has seen the face of human society radically changed: computers seem to have prevailed; humanity to have failed. But how long will fear steer the course of our lives and of our children? Have we already made the difficult choice between freedom and security? In the end, what should we be afraid of: life or Suddhodhana?

Gautama's life found meaning when, instead of blindly conforming to his father's royal authority, he chose to think, to understand, to bring himself closer to the essence of life, and to help mankind. Should we not follow Buddha's example? Should we keep the strict distance of one meter even from the truth?

These are the questions that I will be discussing in my article. The text will attempt to shed light on some of the pressing issues of the world, based on the cardinal turning point of Buddha's life, one that gave rise to a beautiful philosophy. And after all, is philosophy not the true medicine to the misery of life?

Keywords: *Siddhartha, Suddhodhana, philosophy, fear, freedom*

Introduction

The global pandemic COVID-19 has affected lives in many aspects around the globe. Millions have died during the last two years, and millions have survived the death. These are tough times for everyone; almost all of us have suffered irreparable losses, in our family and friends, may it be one form or the other. For Nepal, it is indeed a state of crisis. In such conditions, fear and anxiety can easily prevail and worsen everyday lives. Even if coronavirus has not touched every one of us, fear has.

So, acknowledgement and immense gratitude, should be owed to the heroic medical and all front-line workers. They have fearlessly facing the situation and doing their best to help the people in need. In the situation of crisis, we can see the best of humanity, actual examples of loving-kindness that Buddha talked about, risking their own lives and safety to serve the community.

Losses have been devastating. We have lost dear friends; we have lost members of our family. In such times, it is hard to do anything but grieve; words and articles are inadequate, or even inappropriate, for consolation. It is in times like these that the meaning of life, and of our existence, comes into question, and these are the moments when we most need the strength, empathetic support.

In this paper, which is fundamentally meditative, the attempt is to illustrate some of these topics under the light of Buddhist simple thoughts. When we think of Buddhism, the first word that comes to our mind is ‘peace’ (Truong 274). But we are not at peace, at least, in the current situation. Amid these agitations, how do we achieve internal and external peace, if not by winning the war against fear? And the strongest weapon we have against fear is love and compassion (276). Perhaps the love that is most effective in this case is the love for wisdom and truth, that is ‘philosophy’ (Silva 9-17). This simple dichotomy between fear and philosophy is of the greatest importance; we need to observe and understand this struggle between fear and philosophy. And if we are to make sense of life, philosophy must win, and we must help it win. Here, aim is to unfold these concepts more clearly under Buddhist light.

A Life Story

Let's recount a famous ancient life story, which has a surprising connection with our present conditions. Some 2600 years ago, there was a powerful king with a large and prosperous kingdom, and his wife had just given birth to a child. Many of the great sages came to catch a glimpse of the radiant baby boy, and some of them predicted that the boy would either grow up to be a great king, or become an ascetic monk (Asvaghosa 1-11).

As the boy started growing up, the king, seeing his gentle nature, started to fear lest his prince really become an ascetic. This dark fear grew day by day in the king, who was afraid that his royal dynasty and power would come to an end if his only son decided to pursue a monastic life. He thus arranged for the prince to be confined within the walls of the palace. The little prince would have everything he wanted: he had delicious food; he had beautiful clothes; the palace was magnificent – there were gardens with fountains, ponds, and even exotic animals within the royal premises. He had fine wine, plenty of slaves, a harem full of beautiful courtesans, and frequent royal balls, dramas and plays. All that the prince could have wanted would be brought to him; every desire, every wish was within the arm's reach (12-19). Only one thing he truly lacked: freedom. *Freedom to see the truth.*

But one day, against the king's royal mandate, he escaped his golden prison of earthly pleasures and luxury: for he went, with his charioteer, outside of the palace

(21). And what did he see, for the first time outside of the prison? The impermanence of existence and the inevitable suffering that finds everyone sooner or later. All of us are familiar with this tale: it is that of the Prince Siddhartha, and the four sights (23-44). It is one of the fundamental episodes from the life of the prince that led to the Great Renunciation, which is the turning point in his life. When he rose from his wife's bed, at night, and decided to search for the truth, that is when Siddhartha Gautama started becoming the Buddha.

We will gradually analyze some aspects of this tale and delve deeper into the possibilities of its metaphorical and analogical examination, in order to understand arguments and concepts that correspond with the present human conditions.

The Dichotomy of Fear and Philosophy

From etymology, we know that philosophy is the love for wisdom, and from human experience, we know that love and fear are in deep contrast. Philosophy, according to the Roman philosopher Cicero, is the leader of life, the finder of virtues, and the mother of cities and civilizations, since philosophy collects scattered people and brings them together by binding them into the society of life (5.5.7-5.5.17).

But is fear not a leader as well, a leader towards evil? Fear is the mother of hostility and enmity. When we are afraid of someone, we do not exercise compassion or loving kindness towards them; instead, we fear that they might harm us. And we often respond in two ways: 1) we either try to harm them before they can harm us, which leads to violence and the cessation of peace. All hostility, and not just between individuals, but even between nations, is a result of fear. 2) Or we run away from them, and in doing so, run away from society (Dhammapada 1.5). We can observe this phenomenon clearly under the microscope of the corona virus.

In the meanwhile, I would like to discuss this dichotomy between fear and philosophy that unfolds clearly in the relationship of the young Buddha with his father. The actions of *Suddhodhana* are totally governed by fear. What was he afraid of? Not that Buddha would die. He was afraid that Buddha would become a sage, that he would start to meditate. And why did this terrify him? Because as a king, he was afraid that the royal dynasty would come to an end if Buddha left the palace. He was afraid about the reign, about kingship, about political power (Shastri 204-225). This dark fear in *Suddhodhana* defeated his love for his son, and dominated his actions in the worst ways. With one hand, he gave a plastic lifestyle to his son, and with the other hand he snatched away Siddhartha's liberty. One can argue that he did this out of love; perhaps even *Suddhodhana* himself thought so. But any reasonable person, and most of all parents, can understand that corrupting a child with luxury, passions and intoxication

is the opposite of loving a child. Most parents that pamper their children by satisfying all their unnecessary demands do so out of the fear that the child might stop loving them. Such an action is usually a result of selfishness on the parent's part, who would rather receive the child's love for a while by spoiling him instead of instituting and educating him to prepare him for the long run. From this, we see how dangerous fear really is: sometimes it disguises itself to appear as love, but in this way, it only brings greater harm (Bredehoft et al. 3-17). This effect is seen in *Suddhodhana*, who not only took away his son's freedom to go outside of his palace, but almost made his son a slave of his own luxury.

On the contrary, love does not desire to enslave or to dominate. If one truly loves a flying bird, one will not seek to lock it in a cage. If a person loves a blooming flower, he will not pluck it to decorate his own hair. When you love a child, you give them roots and wings at the same time (Ginsburg and Jablow 2-23). With strong roots, you allow them to grow independently, to be able to find and absorb water from the depths of the earth on their own. With lofty wings, you allow them to reach greater heights, and to come closer to the truths hidden in the ethereal sky. A parent like *Suddhodhana* cultivates the child in a vase, like a bonsai tree, feeds them water and artificial fertilizers – thus hampering the natural development of the child. The roots do not grow deep into the earth, but instead weaken and decay inside the little vase of parental protection. The child becomes too delicate, too vulnerable, and absolutely unprepared for real life (Locke 180-235). *Suddhodhana* cut off his son's wings as well, by locking him inside the palace, by distracting him from any possibility of contemplation, by preventing him from getting closer to the truth.

As we have affirmed in the beginning of the paper, the strongest weapon available against fear is love, and philosophy is one of the most beautiful forms of love. The philosophy in Buddha, therefore, is the polar opposite of the fear in *Suddhodhana*. Buddha chose to defy the royal commands of his father and leave the palace to see the outside world when he was motivated by a sudden surge of curiosity – and curiosity, or asking questions, is a fundamental character of philosophy (Shastri 374-80). Upon the revelation of the four sights, he was moved by compassion for humankind, and he was finally able to rise from his mundane lifestyle, and vindicate the freedom to think, to understand, and to help other people. Had he never left his palace, his whole life would have been governed by fear, and would have finally amounted to nothing. But his decision to go on a quest for knowledge, motivated by his love for wisdom, gave birth to one of the largest spiritual and philosophical doctrines of today's world: Buddhism.

We can similarly analyze these antithetic concepts of love and fear in a scale larger than the individual. The best example can be found in the rule of a tyrant. Since

everyone hates the tyrant, he is always fearful – he is afraid of the people; he cannot trust anyone; he often suffers from a severe case of paranoia. But in order to continue his rule, he hatefully suppresses his subjects. He instigates fear in them, in order to hide his own fear. But what is it that tyrants fear the most? They fear that people might start to think. If the people think, they will understand, and if they understand, they will not tolerate tyranny: a revolution will necessarily take place to dismantle the oppressive system.

On the contrary, a good government is a rule of harmony and understanding; the best monarch rules with clear moral and philosophical precepts, and it is not fear that holds the reign together, but mutual love between the government and the people. The ruler has to love the ruled, and the ruled, the people, have to love the ruler; and with the guidance of philosophy, an ideal republic can be achieved.

A Golden Cage of Security

The article has been using the character of *Suddhodhana* as a metaphor, in order to optimize the opportunity for the psychoanalytical study of the diverse effects of fear. In fact, the historical *Suddhodhana* was not such a person; some sources ie. *Buddhacarita* actually tell us that he was, *priyah saraccandra iva prajabhyah*, not an autocratic king but a part of the aristocratic or oligarchic Shakya republic (Asvaghosa 1). In any case, we are not looking for philological or historical accuracy: we are instead looking for metaphors and examples that can be observed and understood eternally, and especially in present conditions, regardless of the actual paternal or political disposition of *Suddhodhana*.

Through means of *Suddhodhana*, we talk about a person in power, who, driven by fear, takes away the freedom of his son. A fitting analogy would be that of a bird, locked in a golden cage. The bird in a cage, filled with food and water, never asks for more, because it thinks that security (not just the security of food and sustenance, but even security from predators and hunters) lies inside the cage. The bird even receives sweets, but it does not know that the sweets contain addictive substances, that the sweets are designed to make it stop thinking. It soon becomes dependent on the sweets, and in this way, the bird will never fight to escape the golden cage (Hesse 18-43).

Today, everywhere in the world, people are locked in with their telephones, and they are more and more dependent on it. Just like Siddhartha, who had food, wine, slaves, royal drama and sports to amuse himself, we have Facebook, Twitter, Instagram, Youtube and Netflix, and they are extremely addictive. They are enough to stop us from thinking. These instruments and services were initially designed to serve us, but today, we are becoming the servants of these instruments, unable to live, study

or function without them (Fernandes et al.59-64). On top of everything, the fake news and false propaganda on our screens can easily distract us from the reality.

Our country is currently in a state of extreme crisis, and it is natural that we must do our best to mitigate the contagion by staying in our own homes. But while we remain in lockdown, we must not sink or drown into the materialistic resources that are abundant in the modern life: that is to say that we must not permanently substitute computers for real people and society. Yes, it is our responsibility to remain inside our homes in dire situations, but it is also our responsibility to make sure that we return to normal life: we cannot let ourselves voluntarily be put in perpetual quarantine. We will have to make sure that once the situation is controlled, our children return to school, that they breathe fresh air, that they play with their friends outdoors. True liberty lies outside, in Buddha's quest for the reality, not in domestic and solitary comfort of *Siddhartha*. And we must be careful of *Suddhodhana*, who manifests himself in various forms in the present conditions: there are media channels that spread false news and sell fear; there are software companies that would profit immensely from our eternal quarantine; and there are tyrannical multi-billionaires that become more and more powerful by taking away our liberty (Castells 1-9). As long as there is the necessity of social distancing, we must abide, but we must always be aware that there might be an abuse of social distancing. Everything that we saw in the story of *Siddhartha*'s lockdown is true of our own times, and much worse. Even today, there is disease and death outside our false sense of security, and even today, we are confined inside of our homes. Each of us is Siddhartha Gautama in the pandemic.

The most crucial moment that gave birth to the entire Buddhist civilization was when Buddha chose freedom instead of his mundane pleasures and perpetual quarantine. He defeated fear, and he followed the path of philosophy in order to find a solution to human sorrows, to death and disease, that are the noble truths (Asvaghosa 157-161). Should we not do the same, and choose the path of philosophy instead of fear? Buddha was exceptional, he was able to arrive to the truth on his own: not all of us have the same gift, nor can we arrive independently to a divine philosophical awakening. We need one another, and we need mutual discussion. As the old saying goes, *Vade vade jayate tattvabodha* (Sen 3-33) But if we always run away from each other, and always go back to our devices, if friendly gatherings and mutual discussions are impeded, when will we ever come to the truth? In his sleepy dream of security, in his fearful lockdown, the prince was *Siddhartha*, but once he had risen, he became the *Buddha*, and along with freedom, had the realization of the true sense of life, which is contained in his philosophy and in his teachings of loving-kindness (Hanh 104). Buddha did not try to look for immortality, or an antidote to disease and death, instead he taught us to search for

knowledge and wisdom through philosophy, which he understood to be the true medicine in the never-ending circle of life and death.

Conclusion

In an age where humankind wants to cheat the laws of nature, and dreams about overcoming death through transhumanistic technologies, this pandemic comes to us as a warning, as “*memento mori*” or a reminder of *maraṇasati*, even as a reminder of the four noble truths.

For a long time, such words were taken lightly. When scholars and students of Buddhism talked about the sorrow, impermanence of existence, or about death, they were not taken seriously; these doctrines were dismissed as words and slogans recited mindlessly in monasteries and universities. But now is the time to realize that this is the truth. There is pain. There is death. While we repeat old words, in classes or in books, we must also realize that these words are not empty. Even in a time of such advanced technological and scientific methods, we are still human, and there will always be disease, old age and death. And the eternal medicine we need, the true vaccine that never expires, is philosophy.

Works Cited

- Asvaghosa. *Buddhacarita or Acts of the Buddha*. Edited by E. H. Johnston, Motilal Banarsidass Publishers Private Limited, 1984.
- Bredenhof, D. J., et. al. "Perceptions attributed by adult to parental overindulgence during childhood". *Journal of Family and Consumer Sciences Education*, 16(2), 1998, 3-17.
- Castells, Manuel. "The Impact of the Internet on Society: A Global Perspective." In *Change: 19 Key Essays on How the Internet Is Changing Our Lives*. Madrid: BBVA, 2013.
- Cicero, M.T. *Tusculanae Disputationes*. Edited by M. Pohlenz, Bibliotheca Teubneriana, 1918.
- Dhammapada*. Editor and Trans. by Bhikkshu Amritananda, Anandakuti Vihar Guthi, V.S. 2046.
- Fernandes, Blossom, et al. "The impact of COVID-19 lockdown on internet use and escapism in adolescents." *Revista de Psicología Clínica con Niños y Adolescentes*, Vol. 7, 1 Sep 2020, pp. 59-65.
- Ginsburg, K.R., and M. M. Jablow. *Building Resilience in Children and Teens: Giving Kids Roots and Wings*. (3rd ed.) Elk Grove Village, American Academy of Pediatrics, 2015.
- Hanh, Thich Nhat. *No Mud, No Lotus: The Art of Transforming Suffering*. Parallax Press, December 2, 2014.
- Locke, Judith Y. *The Bonsai Child: Why Modern Parenting Limits Children's Potential and Practical Strategies to Turn It Around*. Confident and Capable, 2015.
- Shastri, Shantibhikshu, translator. *Lalitavistara*. Uttar Pradesh Hidi Sansthan, 1984.
- Shen, A. *The Argumentative Indian: Writings on Indian History, Culture and Identity*. Penguin, 2005.
- Silva, Trinidad. "Naming the Wise: the Sophos, the Philosophos and the Sophistes in Plato." *PhD thesis*, University College London.

This page is intentionally left blank

An Analysis on Contribution of *People's Daily* to Promote Lumbini in China

Kumar Khadka (PhD.)

Faculty

Lumbini Buddhist University, Central Campus

kumar@lbu.edu.np

Abstract

People's Daily is China's biggest official media, established in 1946, and it has a big influence in China rather than other any publication. It published many news and articles about Shakyamuni Buddha's birthplace Lumbini. This paper analyzes the news and article related to Lumbini, Buddhism in Nepal, Nepali art & culture published by People's Daily, try to explain People's Daily's significant contribution to promoting Lumbini.

Keywords: *People's Daily, Lumbini, Buddhism, Buddha, Nepal, China, Cultural exchange*

Introduction

The cultural exchanges between the two countries began in the period of mythology; Manjushri Bodhisattva came to Nepal from Mount Wutai and made Kathmandu valley habitable. The very famous Monk Faxian, Xuanzang and Yijing visited Lumbini. Nepali monks Buddhahadra, Advayavajra and artist Araniko went to China, Bhrikuti married with Tibetan king, the king of Nepal helped Wang Xuan Ce, and other essential events laid the foundation for traditional Sino-Nepalese exchanges (Bhattarai).

In 1955, China and Nepal established diplomatic relations, and the two countries set up embassies in each other, which strengthened the exchanges between the two countries. Since that time, the friendship between the two countries has been greatly deepened. In 1956, the China-Nepal Friendship Association was established. On September 29, 1956, the People's Daily published the news of the inauguration ceremony of the China-Nepal Friendship Association. During the inauguration ceremony, the leaders of the Chinese political circles also attended the vice-chairman of the Chinese Buddhist Association. The leaders emphasized the contributions made by the Nepali and Chinese, such as Faxian, Xuanzang, Buddhahadra, Araniko and other emissaries to the friendship between the two countries.

This paper collects the People's Daily from 1946 to the present, selects news and articles related to Lumbini and Nepalese Buddhism, and discusses their contribution to promoting Lumbini as the birthplace of the Buddha. In the research process, the research results of predecessors and the Nepalese newspaper media of the same period were borrowed.

Many scholars from Nepal and China have deeply studied the cultural exchange between the two countries and the role of Buddhism in the cultural exchange between the two countries. Under this circumstance, we need to explore new research materials to promote the exchange of Buddhist cultures between the two countries and provide new research results for academic and practical social applications. The Chinese version of People's Daily is influential as China's largest official newspaper media. However, due to language barriers and the difficulty of collecting news, there is currently no analysis of Lumbini's publicize based on the news of the People's Daily. Author searched the People's Daily database for news and articles with keywords such as Nepalese Buddhism, Lumbini, Nepalese Buddhist art, and Chinese Buddhists visiting Nepal from 1946 to now. We found more than 200 news articles of various sizes. This article analyzes news and articles that introduce Lumbini, promote Lumbini, and introduce the birthplace of the Buddha, and discuss the contribution of the People's Daily to the introduction of the birthplace of the Buddha.

This article categorizes news and articles into retrospective history and real-time reports. Sometimes, multiple dimensions are seen in the same article, such as historical view and real-time reporting. This article values and discusses essential points in news or articles. This article discusses the People's Daily's contribution to Lumbini's promotion in two ways; one is by exploring historical records of Lumbini, second is by covering news & articles about Lumbini.

Historical Evidence about Lumbini

People's Daily published several news reports and articles about Lumbini. The published news and articles matched the recorded history of Lumbini. Those historical evidences are extracted from authorized source, such as Xuanzang's *Da Tang Xiyuji* (*Great Tang Records on the Western Regions*) and Faxian's *Fo Guoji* (*A Record of Buddhistic Kingdoms*). "In ancient Chinese historical records, Nepal is called "Nipolo", or written as "Nipaluo". Shakyamuni Buddha was born in Lumbini Garden in Nepal, a Buddhist holy place known to the Chinese for a long time"¹ (Yin). After establishing the Nepal China diplomatic relations, the Chinese government and state media expressed very strong opinion that Buddha was born in Lumbini, Nepal. "Nepal is a country where Buddhism prevails. The founder of Buddhism, Sakyamuni, was born in Lumbini Garden in the Tarai region of Nepal"² (Xu). In these articles, writers express their opinions on Nepal and China's old friendship. Yin's article focused on friendship and historical evidence, which was used to strengthen friendship. Moreover, they never neglect the truth about Buddha's birthplace.

-
1. 中国的古代史籍中称尼泊尔为“尼波罗”，或写作“泥婆罗”。释迦牟尼佛诞生在尼泊尔的蓝毗尼园，中国人很早就知道这个佛教圣地。
 2. 尼泊尔是一个佛教盛行的国家。佛教的创始人释迦牟尼就出生在尼泊尔塔拉伊地区的蓝毗尼园。

In 1981 Li Yunfei, He Xianwei and Kuang Zhangyin wrote some articles; *Good Neighbor Good Friend*(好邻居 好朋友) and *Lumbini Garden* (兰毗尼花园) are very significant. These articles describe a significant number of historical evidence and the possible development of Lumbini. The article claims that Great Tang Records on the Western Regions of Xuanzang provide substantial proof to prove Buddha's Birthplace. "There has been debate about the exact place where the Buddha was born. Due to the records of Xuanzang and others in my country and the later discovery of Ashoka's stone pillars, this problem was solved, and it was determined that the birthplace of Buddha should be Lumbini"³. "In 623 BC, on the full moon day of the sixth lunar month, Sakyamuni's mother gave birth to Sakyamuni in the Lumbini Garden on the way back to her parents' home from Kapilavastu"⁴ ("Photo news图片新闻"). "Nepal is the hometown of Shakyamuni, the founder of Buddhism, who was born in 'Lumbini village in southwest Nepal'"⁵ (He and Zhang). Other at least twenty news articles discuss historical evidence of Lumbini.

Not only did Chinese writers write the historical evidence of Lumbini, Nepali writers also wrote articles in People's Daily. President of Araniko Society Dr. Sarbotam Shrestha wrote "More than 1,000 years ago, Xuanzang, an eminent monk in the Tang Dynasty, traveled thousands of miles to Nepal, and recorded Lumbini as the birthplace of Shakyamuni in his *Great Tang Records on the Western Regions*"⁶(Yuan and Shrestha).

Archeological Evidence

The People's Daily continuously publish each evidence of the archaeological finding of Lumbini, which was similar to Chinese historical sources. "Nepal recently discovered a mutilated pillar that was built 2,000 years ago and marked the birthplace of Buddha Shakyamuni, the founder of Buddhism. The remnant was found near Lumbini, which is generally believed to be the birthplace of Shakyamuni. The pillars are determined to have been built by King Ashoka of the Maurya dynasty of Magadha, India, in the third century BC"⁷ ("国外考古发现集纳").

In 1981, People's Daily published a piece of photo news about the archaeological findings of Lumbini. "The picture shows the Buddhist stupa and relic ruins unearthed

3. 关于佛祖诞生的确切地方曾经有过争论。由于有我国的玄奘等人的记载和后来发现的阿育王石柱，才解决了这个问题，确定佛祖的诞生地应为兰毗尼
4. 公元前 6 2 3 年阴历 6 月月圆的日子里，释迦牟尼的母亲从南边的迦毗罗卫回娘家的路上，在兰毗尼花园里手扶娑罗双树，生下了释迦牟尼。
5. 尼泊尔是佛教创始人释迦牟尼的故乡，他出生在尼泊尔西南的兰毗尼村。
6. 1000多年前，唐代高僧玄奘千里迢迢来到尼泊尔，在《大唐西域记》中用文字记载了蓝毗尼是释迦牟尼的诞生地。
7. 尼泊尔不久前发现了一个在两千年前建造的、标明佛教创始人释迦牟尼诞生地的残缺不全的柱子。这个残柱是在蓝毗尼附近发现的，蓝毗尼一般被认为是释迦牟尼诞生的地点。柱子被确定为公元前三世纪印度摩揭陀国孔雀王朝的阿育王建造的。

in Lumbini, Nepal. It is a group of precious historical relics unearthed by the Nepal Archaeological Bureau from 1967 to 1972, according to the records of eminent Chinese monks Faxian and Xuanzang when they visited Lumbini more than a thousand years ago.”⁸(“Photo News图片新闻”). It shows that People's Daily continuously provides archaeological updates in China.

In a dialogue event, People's Daily journalists ask questions to the responsible monk of the Buddhist Association of China about the Mahaparinirvana Sutra. “Question: Is the record in the Mahaparinirvana true and reliable? Answer: 100 years ago, that is, in 1898, European scholars discovered the Buddha's monument in Lumbini Garden, Nepal, where the Buddha was born. The story is absolutely correct”⁹ (“就西藏流亡印度的活佛馈赠释迦佛牙事-中国佛教协会负责人答记者问”). Buddhist monk connecting that does the evidence written in the Sutras and the archaeological findings of Lumbini match. The monk answered the journalist's question according to the archaeological findings of Lumbini. However, archaeology is modern science, Chinese Buddhist circle believes in the archaeological findings.

Pilgrimage and Visit in Lumbini

The People's Daily covered many pieces news about the pilgrimage tour of highly recognized Buddhist leaders to Lumbini, including Dalai Lama and Panchen Lama, which were essential to promoting pilgrimage and tourism in Lumbini. “The Dalai Lama and the Panchen Lama arrived here in Lumbini on the afternoon of the 27th. They will visit and pray here for three days” (“达赖喇嘛和班禅额尔德尼访佛陀悟道圣地 呼吁佛教徒争取和平消除贫困”). “The Dalai Lama, Panchen Erdeni and their entourage visited Lumbini, the holy place of Buddhism and the birthplace of the Buddha, on the 26th. They prayed sincerely for a long time under the Tianzhu Bodhi tree in front of the temple. Lumbini is within the borders of Nepal, twenty-one miles from *Nuojaier*, a small town in the Indian state of Uttar Pradesh”¹⁰ (“达赖喇嘛和班禅额尔德尼 访尼泊尔国境内佛陀诞生地”). At that time, Dalai Lama and Panchen Lama had a significant influence in overall China. They often organized events with other Chinese monks in the mainland and organized dialogue. Although Chinese and Tibetan have two different traditions of Mahayana Buddhism, they do not have any contradiction there.

The People's Daily covered news to promote Lumbini in China, which matched the policy of the Nepali Government. “The birthplace of Shakyamuni,

8. 图为尼泊尔兰毗尼出土的佛教圣地佛塔和舍利遗址。它是1967—1972年间，尼泊尔考古局根据我国高僧法显和玄奘一千多年前访问兰毗尼时的记载，进行发掘而在该地出土的一批珍贵历史文物。

9. 问：请问《大般涅槃经》的记载，是否真实可靠？答：距今1000年前，即1898年欧洲学者在释迦佛诞生地尼泊尔蓝毗尼园发现了佛的纪念碑，证实《大般涅槃经》记述佛灭后荼毗分骨、造塔等等事迹完全是正确的。

10. 达赖和班禅是在27日下午从蓝毗尼到达这里的。他们将在这里访问和祝祷三天。

Lumbini, which is the most attractive to tourists, it is decided to focus on development and protection, and to establish corresponding institutions”¹¹ (“在第三世界”). Nepali Government, Buddhist community and tourism entrepreneurs wish to promote Lumbini as a pilgrimage site and peace tourism destination. “Lumbini, the hometown of Buddha Shakyamuni, is on the plains of southern Nepal. It is far from appearing on TV screens and newspapers as often as Mecca and Jerusalem, the holy places of the world's two other two major religions, and many people do not know its name. Perhaps it is for this reason and the long-standing influence of Buddhism in China that many Chinese who come to work in Nepal want to visit there”¹². “Although it is the mid-winter season in northern China, it is sunny and warm here, with an average daily temperature of about 20 degrees Celsius”¹³(Kuang). These paragraphs of articles very softly promote Lumbini to target people from Northern China who used to travel to southern destinations in the winter.

Li Yunfei published a travel diary in the Daily, and the diary introduced Lumbini in-depth with exquisite language. The Dairy is more than one thousand Chinese Characters and published with a picture of Ashoka Pillar. “Lumbini on the Terai Plain in southern Nepal is a Buddhist holy place. The founder of Buddhism, Shakyamuni, was born here. One evening, we came to Lumbini. However, I saw a white temple commemorating the birth of the Buddha under a tall and tall ancient tree. Next to it is the famous Ashoka stone pillar. When it is near dusk, the mist is light, the smoke from the cooking is curling, the flocks return to the shepherd, and the prayers are melodious, making people feel infinite nostalgia”¹⁴ (Li). Li wrote about the fact of Lumbini and wrote Lumbini in an awe-inspiring way. In his writing, there is a clear message that Lumbini is a Religious, Historical and nostalgic place.

Lumbini Development Trust and Lumbini Master Plan

The People's Daily equally emphasized the rebuilding of Lumbini as an international pilgrimage site. Nepal invited the international community to rebuild Lumbini, and China is also a part of it by building a Chinese Buddhist Monastery. At the 2500 Buddha's Birth ceremony, Nepal formally invited the international community and The People's Daily to cover that news. “Shakyamuni was born in Lumbini, southern Nepal, which is being rebuilt with joint funding from the Nepalese

-
11. 达赖喇嘛、班禅额尔德尼和他们的随行人员 2 6 日参观了佛教圣地、佛陀诞生地——蓝毗尼。他们在庙前的天竺菩提树下虔诚地作了长时间的祝祷。蓝毗尼是在尼泊尔的国境之内，离印度北方邦的一个小镇诺加尔二十一英里。。
 12. 对最吸引游客的释迦牟尼诞生地——蓝毗尼，决定重点发展和保护，并建立相应的机构。
 13. 佛祖故乡行—佛祖释迦牟尼的故乡兰毗尼在尼泊尔南部的平原上，它远不像世界其他两大宗教圣地麦加和耶路撒冷那样经常出现在电视屏幕和报纸上，很多人也不知道它的名字，也许正是这个原因以及佛教在中国的久远影响，许多来尼泊尔工作的中国人都想去那里看看。
 14. 虽然时值中国北方的隆冬季节，可这儿风和日丽，日平均气温达二十摄氏度左右。

government and some international partners”¹⁵ (“尼泊尔纪念释迦牟尼诞生2500周年”). At that time, China itself rebuilt country's economy. Even during that time, China continuously supports Nepal in devolving infrastructure. In the Lumbini Master Plan, China participates in building the Chinese Buddhist Monastery according to plan. We have to rethink how we could rebuild Lumbini with *the Belt and Road Initiative project*.

In 1981, Li Yunfei, in his article *Lumbini Garden* (蓝毗尼花园) wrote about Lumbini Master Plan. “The Nepalese government attaches great importance to the reconstruction of Lumbini. Under the support of the United Nations, a large-scale plan has been formulated, which has now entered the construction stage. The main part is the three-square-mile Lumbini Gardens, and it is surrounded by 25-square-mile foil lots. From south to north, the Lumbini Garden is divided into three parts: the sacred garden, the new Lumbini village and the temple area. A total of \$19 million is required, and it is not planned to be completed until after 1985. After completion, it will be lined with trees and temples, not only the surrounding environment is beautiful, but also the facilities are complete. It will become a holy place for Buddhist pilgrimages all over the world and a tourist center in Nepal”¹⁶ (Li). It is very unpleasant that the construction of the Lumbini Master Plan is still not completed, though it was planned to complete within 1985. In 2013, a group of journalists led by the co-editor of People's Daily visited Lumbini. Nepali Political leader Puspa Kamal Dahal (Prachanda) welcomed the journalists' group and said: "We have a Greater Lumbini development plan and are working hard to develop Lumbini, hoping to attract tourists from all over the world"¹⁷ (Zheng). We started the Greater Lumbini Area development plan without completing Lumbini Master Plan. The process of plan is out of expect unsuccessfully. However, People's Daily continues promoting Lumbini and supporting Nepal's plan.

Chinese Buddhist Monastery/ China Temple

The Chinese Buddhist Monastery or China Temple in Lumbini is one of the attractive pilgrimage sites inside Lumbini Garden. It is also proof of the success of Nepal and China's long term cultural exchange and friendship. Founding the Chinese Buddhist Monastery was a significant step in promoting pilgrimage in China. According to the Daily, China's government actively participated and fully supported the building

15. 兰毗尼花园——尼泊尔南部特赖平原上的兰毗尼，是佛教圣地。佛教始祖释迦牟尼就诞生在这里。一天傍晚，我们来到兰毗尼。但见一棵高大虬蟠的古树下，矗立着一座纪念佛祖诞生的白色寺庙。它的旁边，是著名的阿育王石柱。时近黄昏，薄雾轻笼，炊烟袅袅，羊群归牧，钟声悠扬，使人有无限的怀古之情。

16. 释迦牟尼出生于尼泊尔南部蓝毗尼，这个地方现正由尼泊尔政府和一些国际机构联合出资进行重建。

17. 尼泊尔政府十分重视兰毗尼的重建工作，在联合国的赞助下，制订了规模宏大的计划，现已进入施工阶段。主体部分是三平方英里的兰毗尼花园，它的周围则有25平方英里的陪衬地段。兰毗尼花园从南到北分别为神圣花园、兰毗尼新村和寺庙区三部分。总共所需资金为1,900万美元，计划到1985年后才能建成。建成后，这里将绿树成荫，寺庙林立，不仅周围环境优美，而且各项设施齐全。它将成为全世界佛教徒朝觐的圣地，也是尼泊尔的一个旅游中心。

of the Monastery. “The construction of a Chinese classical-style Buddhist monastery in Lumbini is the result of the deceased former vice chairman of the National People's Congress of China and honorary chairman of the Chinese Buddhist Association Panchen Lama Erdeni Choekyi Gyaltsen in 1986 at the World Congress held in Nepal. It was Announced during the 15th General Assembly of the World Fellowship of Buddhists. Later, the vice chairman of the National Committee of the Chinese People's Political Consultative Conference and president of the Chinese Buddhist Association Zhao Puchu personally named the temple ‘China Temple’”¹⁸(Chen and Cao).

Now Chinese monasteries regularly organize religious prayer and other charity events. The Monastery itself is an attraction to Lumbini Garden. We found at least three pieces of news about the Chinese Buddhist Monastery of Lumbini. The Monastery is doing many activities essential to promote Lumbini in China. People's Daily also covers news about the Monastery, directly promoting Lumbini in China.

Conclusion

The People's Daily significantly promote Lumbini in China by exploring historical evidence and covering new finding, plan & events of Lumbini. It Reviews all early Cultural Emissaries of Nepal and China. It revealed the history of cultural exchange between Nepal and China among Chinese people. As China's most significant official press media, it introduced Lumbini in Nepal and the true birthplace of Shakyamuni Buddha. China recognized the authenticity of Lumbini and sent many pilgrimage missions, including Buddhist Pilgrimage, Leaders of Buddhist community and government officers. Which was a very supportive action during India was also claiming the birthplace of Buddha in India.

Now, besides historical truth and faith, the Nepali government and peoples wish to promote Lumbini as a pilgrimage and travel destination. The People's Daily published introductory, descriptive and analytic types of news, travel dairy, reports, and articles to promote Lumbini as a pilgrimage and travel destination. In October 2019, during an official visit of President Xi Jinping to Nepal, President Xi expressed that Lumbini is the Birthplace of Buddha; China has the largest Buddhist population. The Chinese Buddhist Monastery/ China Temple itself is one of the tourist attractions. China will encourage Chinese people to visit Nepal.

For more than two thousand years, Chinese people are deeply influenced by Buddhist religion, philosophy, art and culture as well as Nepali. It developed a common cultural identity between the two countries. They are connected very emotionally, and there is no limit to expressing their feeling to respect Buddhist culture. In 1956, the poet and the Deputy Leader of the Nepali Cultural Council visited China. On his visit, He expressed his devotion to

18. 我们有一个大兰毗尼发展计划，正在努力开发兰毗尼，希望吸引全世界的游客。

Manjushri. At the same time, he expresses historical truth and devotion to Buddha: "Lumbini, the birthplace of Shakyamuni, belongs to the border of Nepal. 'Born for Me' means 'Born for Nepal'"¹⁹ (Tuladhar). Tuladhar is a representative character of two countries, and many peoples have the same kind of feeling toward Buddhism.

In conclusion, the People's Daily promotes Lumbini as Buddha's birthplace, a pilgrimage site, a travel destination, an icon of friendship between Nepal and China, a peaceful place, beautiful scenery, and other beautiful images.

Work Cited

- “达赖喇嘛和班禅额尔德尼 访尼泊尔国境内佛陀诞生地.” *People's Daily* (人民日报), 28 Dec. 1956.
- “国外考古发现集纳.” *People's Daily* (人民日报), 24 Mar. 1962.
- “就西藏流亡印度的活佛馈赠释迦牟尼牙事-中国佛教协会负责人答记者问.” *People's Daily* (人民日报), 9 Apr. 1998.
- “尼泊尔纪念释迦牟尼诞生2500周年.” *People's Daily* (人民日报), 10 May 1983.
- “在第三世界.” *People's Daily* (人民日报), 13 Mar. 1985.
- Bhattarai, Nirajan. *Nepal and China – a Historical Perspective*. Adroit Publisher, 2010.
- Chen, Anning (陈安宁), and Cao Weiguo (曹卫国). “我佛协在尼泊尔修建中华寺.” *People's Daily* (人民日报), 3 Dec. 1996.
- Ke, Xianwei (柯贤伟), and Hao Zhangyin (郝章印). “好邻居 好朋友.” *People's Daily* (人民日报), 5 June 1981.
- Kuang, Zhankai (邝振凯). “佛祖故乡行.” *People's Daily* (人民日报), 22 Feb. 1992.
- Li, Yunfei (李云飞). “兰毗尼花园.” *People's Daily* (人民日报), 6 June 1981.
- Photo News图片新闻.” *People's Daily* (人民日报), 6 Jan. 1981.
- Tuladhar, Chittadhar (屠拉达尔). “献给文殊师利.” *People's Daily* (人民日报), 7 Aug. 1956.
- Xu, Bangwen (徐邦文). “加德满都散记.” *People's Daily* (人民日报), 24 Sept. 1961.
- Yin, Falu (阴法鲁). “中国和尼泊尔人民的传统友谊.” *People's Daily*, 4 Aug. 1956.
- Yuan, Jirong (苑基荣), and Shrestha Sarbottam. “电视剧《西游记》亮相尼泊尔荧屏.” *People's Daily* (人民日报), 1 Aug. 2016.
- 达赖喇嘛和班禅额尔德尼访佛陀悟道圣地 呼吁佛教徒争取和平消除贫困. *People's Daily* (人民日报), 29 Dec. 1956.
- 郑剑 (Zheng Jian). “普拉昌达会见人民日报社代表团.” *People's Daily* (人民日报), 24 July 2013.

19. 在蓝毗尼修建一座中国古典风格的佛教寺院是已经圆寂的原中国全国人大副委员长、中国佛教协会会长班禅额尔德尼·确吉坚赞大师1986年在出席于尼泊尔召开的世界佛教徒联谊会第十五届大会期间宣布的。随后，全国政协副主席、中国佛协会长赵朴初居士亲自命名该寺为“中华寺”。

Essence of Modern State, Institutions, and Governance in Buddhist Philosophy

Binay Mishra (PhD.)

Lecturer

Kathmandu University

affiliated National College, Dhumbbarahi, Kathmandu

binay0138@gmail.com

Abstract

Scholarship on Buddhist political philosophy is abjectly overlooked due to the pre-eminence of Euro-centricism in comparative political theory. A number of reasons account for this undue ignorance but chiefly the Weberian misinterpretation of Buddhism- as 'anti-political, asocial and other worldly religion'. Contrarily, select Canonical texts' descriptive review including the Sutta Pitaka, Vinaya Pitaka, Digha Nikaya and Jataka stories indicate (a) Buddhist philosophy exhibits analysis of social problems comparable to western political philosophy, and (b) Buddhist theories also predate many of modern democratic values and governance ethics and are analogous to western theories in many terms. First, the Cakkavatti Simhanada Sutta & Agaanna Sutta give an account of state of nature- social evolution process precedes modern social contract theorists like Hobbes, John Locke, and Rousseau in abandoning 'Divine Right Theory'. Second, Buddhist concept of 'Righteous' state and 'Dhammaraja' is akin to Platonic 'ideal state' and 'philosopher ruler' based on the virtue of justice. Third, practice of Gana and Sangha predates western democratic values and governance system. Fourth, Buddhist prescriptive virtues of Dasa Rajadhamman and Panch Sila in regards to governance astonishingly matches with the modern principles of 'Good Governance'. Fifth, Buddha's approach to analyzing the causes of all human sufferings is a scientific exposition alike Karl Marx's dialectical understanding of poverty, exploitation and alienation. Despite these comparable elements, the Buddhist philosophy contrasts to its western counterparts in its approach to offer solution to individual and social problems. The aim (end) of human life in Buddhist theory is to attain spiritual progress (Nirvana) through dialectical spiritualism whereas the aim of individual life in western theories is to attain material progress through dialectical materialism. Thus, analytically Buddhist philosophy proves to be timeless and offers a plausible and peaceful alternative to Euro-centric political theories in resolving many socio-political and governance related problems of the modern time.

Keywords: Buddhism, State, Governance, Politics, Spiritual, Material, Philosophy

Introduction

There is an intimate relationship between philosophy and political philosophy in the history of modern political thought since the era of Plato (428-347BC). It is so because; the good of the individual is inextricably linked with the good of the community. While philosophy attempts to understand 'truth publically arrived and publically demonstrable' and political theories explain the meaning of politics and its relationship with the public sphere (Wolin, 1960) . Political philosophy provides general answers to general questions to various concepts and theories such as: justice, rights, and the distinction between what *is* and *ought*. Thus, political philosophy is part

of normative political theory, for it attempts to establish the relationships between these concepts and includes study of the evolution, nature, composition, need and purposes of government and state apparatuses and also of human nature and its relationship with the larger community (Mukherjee S. &, 2008). With these criteria, Buddhist philosophy as in its texts constitutes part of political philosophy and theories in understanding the evolution of nature, degradation of society, study of human nature and its relation to the larger community, communitarian good and order in the society, and the distinction between what *is* and *ought*. In fact, Buddha attempts to transform the then society characterized by crime, conflict, brutality, social exploitation, inequality of resources is founded on ‘dependent-origination’ logic. Unfortunately, despite these facts the Eurocentric bias dismisses non-western philosophical accounts by misconceiving non-western civilizations as unchanging and unhistorical which continues till date (Moore, 2015).¹

Moreover, Buddhism constitutes almost 8 percent of global population and several Asian countries like Cambodia (96%), Thailand (93%), Myanmar (88%), Bhutan (75%), Srilanka (69%). Buddhism also considerably composes the demography of countries like Japan, South Korea, Malaysia, China, Vietnam and Nepal, ranging between 36-10 percent (Review, 2020). Nonetheless, Buddhism in the realm of philosophy has been regarded as ‘other worldly’ and pertains to supra-mundane issues and is ‘apolitical’ and ‘asocial’, particularly in words of Max Weber (Weber, 1967) which in turn requires a scholarly assessment. This assessment is also necessitated by the fact that- scholarship on Buddha’s thought has predominantly emphasized individual salvation while aspects of socio-political well-being are ignored. Thus, this descriptive and analytical study assumes that Buddhism as an alternative philosophical construct can provide a plausible solution to various contemporary world’s mundane problems evidenced by inter-state & intra-state conflict, terrorism, regional violence, incidence of human rights violence, human misconduct, competition, corruption etc. In this way, the chapter aims at exploring and analyzing ideas and teachings in Buddhist political philosophy scattered in its many Canonical texts. To collect these Buddhist political concepts, this study relies only on secondary information from various books, journals and online sources and does not take into account the primary sources available in *pali* canon. The descriptive and analytical research design has been adopted to analyze these Buddhist concepts by engaging them with common concepts of modern political theories. Thus, the comparative analysis is limited to the select common concerns of modern political theories and thereby tracing Buddhist aspects in the constitutional arrangements of Nepal.

1. For an excellent bibliography of major recent work, see Andrew F. March, “What is comparative Political theory?” *Review of Politics* 71, no. 4 (2009): 532.

Evolution of State and Social Contract

State-of-nature theory, which received its classic statement in the seventeenth century, posits a world of independent individuals living without social organization or political institutions. The theory attempts to show that individuals placed in this situation would rationally choose to organize or at least accept political institutions of various kinds. The notable theorists of this proposition are: Thomas Hobbes, John Locke and Rousseau. For them, the state-of-nature was characterized by unlimited freedom resulting into human passions like competitiveness, diffidence, and vanity leading to fear, paranoia, and isolation of an unceasing war of all against all in which no one's life is secure. Later, individuals, as human being is rational and self-interested, quickly realize that peace is in their long-term best interest. So, they come together, surrendering a portion of their unlimited liberty to a sovereign ruler who is empowered to make and enforce laws and orders in society. This way a social contract between the members of the society and the sovereign ruler evolved (Sharma, 1985). Another variant to evolution of state is 'divine right theory' developed during middle age of Europe which supposes that the god directly authorized the rule of a Christian monarch as the hereditary heir to the throne.

Essentially, a similar account of social evolution called *vivatthakappa* can be traced in Agganna Sutta of Digha Nikaya in Buddhist philosophy. In-fact the Digha Nikaya² begins by portraying an ideal world of natural effortless existence with human beings living in bliss and knowing no discrimination between polar opposites such as male and female, good and evil, rich and poor. The earth itself is made of a delightful soft edible substance that looks like butter and is as sweet as honey (Ponsen P. S., 2010). Gradually, people began to live on plant, mushroom, creepers, and rice and started store up foods for future consumption. At this stage, greed, grasping, theft, violence, and murder are introduced leading to sheer anarchy – a state of disorder in society. To avoid this existing social anarchy, the people surrendered some of their freedom to the great elect called *Mahasammata* as the custodian of social order and harmony (ibid). At this juncture, for Buddhist, evolution of private property in the form of storage of rice or other food stuff is the historical reason behind the onset of the all-social disorders (Dammajoti, 2019). This individual act of material accumulation of food etc. is effect of degraded individual spirit i.e., 'greed'. Then the individual greed led to selfishness, to acts of stealing, theft, mistrust, inequality, competition, violence and then to all forms of gradual social degradation. According to Buddha, this degraded society from the ideal state-of-nature now necessitated for the creation of state and its ruler called *Mahasammata* in order to restore order in society. The *Mahasammata* as discussed in the Agni Sutta is the great elect, the choice of the people

2. For details, see- *DighaNikaya* III, 1976:93

and his authority over the society is contingent upon the consent of the members of the society. People's consent to the authority assigned to safeguard and establish order in society- a clear explanation of 'social contract' between the people and the authority. This way Buddhism abandons 'divine right theory' in regard to creation of state and its authority.

Comparatively, Karl Marx in his account of the historical development of society demonstrates that the evolution of private property, divided the ideal socialist society into classes of haves and have-nots, and before the creation of this curse of private property, the state-of-nature society was perfect and classless. However, Marx differs on the motives for the creation of state and its institution because for him it was the dominant capitalist class, who had control over the means of production that created state as an instrument to safeguard and promote their own interest. Accordingly, Marxist philosophy envisions for a stateless society to avoid class antagonism and for creation of the classless society-socialism (O' Hara, 2003).³ But the central point here is to underline that the western political philosophy share common thought in regards to the state-of-nature with Buddhist philosophy and also have a common perspective on the contractual evolution of state is concerned. Buddhist philosophy thus discusses further about the nature of the state and duties of the ruler. The foregoing section will examine these issues in comparative perspective.

Structure of State and Governance

The above section testifies Buddhist philosophy as the forerunner of 'social contract theory of state', and the western theorists reinvented this theory much later in European context during renaissance period to refute the 'divine right theory' of state evolution. This theorization further led to other aspects of state, its institutions and governance. Historically, Western political theories have long discussed on the issues of: forms of government, procedural democracy, equality, rule of law, regional autonomy, and importance of ethics in governance and public administration and creation of just and egalitarian society variegated by liberal democracy and socialism democracy (Goodin, 2013). The foregoing section shall engage these western political concepts with that of Buddhist thoughts on the same issues. For doing this comparative analysis of various literatures shall be explored and discussed as organized below.

Republican Government & Mahasammata

Western political philosophers have reflected on what type of government is ideal for a society. In doing so various thinkers developed their own typology for example,

3. For details also see *Capital, Volume I*, by Marx, Karl. From "Chapter 32: Historical Tendency of Capitalist Accumulation")

Plato categorized five types of regimes in his work- *Republic*. They are: Aristocracy, Timocracy, Oligarchy, Democracy, and Tyranny. But Plato idealizes aristocracy as it is ruled by a wise, virtuous, philosopher ruler who possess the knowledge to distinguish between good and bad. Aristotle in his *Politics*, categorizes governments into three- monarchy (exercise of a master over the political society), oligarchy (men of property have the government in their hands) and democracy (government by the people). But Aristotle considers constitutional government-a combination of oligarchy and democracy under law as the ideal form of government. Similarly, Montesquieu in his '*The Spirit of Law*' analyses there are three types of government: republic, despotism and monarchy. For him all forms of government have important defects and only the commercial republic could satisfy human beings.

Now, the Buddhists have their own legend of the origin of kingship, which involved no heavenly prototype, but looked back to a primitive social contract. Thus, Buddhism prescribes for an ideal ruler in the form of the great elect called *Mahasammata* or *Khatiya* (*Kshatriya-Raja*) necessitated by the gradual degradation of the society. But in regards to the form of government-republican or monarchical, Buddha remains unconcerned with it and supported rather righteous ruler adherent to virtues of *dhammas* (Dharma) irrespective of the form of governance. This was substantiated by Buddha's support to both the monarchical *Magadha* and the republican *Vajjins* (tribal republic). Thus, Buddha essentially believed in values of social welfare than the form of governance (Bapat, 1971).⁴ Accordingly, it is the 'morality', precisely the 'righteousness' that is central to Buddha's social teaching for the ideal governance. However, Buddha who was born in a Shakya family was aware of the tolerant qualities of republic system than monarchies. He regarded republics as less opposed to individualistic and independent opinions. Revered Harvard historian Romilla Thaper (*History of India*) observes that Buddhism found considerable support in small republics that were less orthodox in the plain Ganges region. Majumdar and Beni Prasad who discussed detail accounts of Licchavis, finds Buddha was very impressed by the democratic constitutionalism and republican nature of state administration of Licchavis (ibid, p. 53).

Just Society & Dharmaraja

Creation of just and perfect society remains the continued contemplation for western scholarship from the classical thinkers to the contemporaries. For Plato (427-347BC), individuals are mutually dependent for their survival and well-being, thus, justice in individual soul is necessary for just and ideal state. Similarly, for Aristotle (384-322BC) just society is the standard rules defined by society for their mutual

4. This type of ideal is supported in various Buddhist canonical texts like Vajji Vagga, Sutta Nipata, Anguttara Nikaya

benefit or profit because in political community, individuals have different needs and interests (Mukherjee & Ramaswamy, 2008). Likewise, Immanuel Kant (1724-1804 AD) moralizes concept of justice by distinguishing ‘desire’ from ‘reason’ and individual activity in community must confirm to the universal principles of ethics. Whereas, John Rawls (1921-2002 AD) constructs a liberal view of justice as ‘fairness’, where the citizens are free and equal and the society is fair. He conceptualizes justice to resolve the tensions between freedom and equality (Delue, 1980).

Now, Buddha’s account of state also attaches significance of ethical virtues in its statecraft. In *Digh Nikaya*, Buddha’s teaching has clearly indicated that a ruler ‘charms others by *Dhamma*’ (righteousness) (Tachiban, 1975). Here, Buddhist concept of ideal state and ruler can be comprehended by two distinct but interrelated notions called: a) *cakkavati* and b) *dhammaraja*. The former symbolizes a wheel, a metaphorical ruler that is locus of power and who would end the tyranny of many petty rulers to establish a social and moral order (Chakravorty, 1996). And the latter, stands for a protector ruler through righteous means and not through military or violent force. A charismatic *dhammaraja* eradicates poverty and provides relative comfort to its people limited by the needs of the people and avoids luxury. He remains popular among his subjects because of its charismatic conduct and not by coercion. Accordingly, an ideal state in Buddhism must demonstrate five moral attributes in its conduct, as discussed below:

1. Rationalism: He prescribed for experience rather than hearsay.
2. Egalitarianism: His scientific approach in social and individual conduct subject to empirical verification.
3. Egalitarian society devoid of any racial, ethnic or gender-based discrimination.
4. Moralism: He preached for ethical society and tranquility.
5. Altruism: Buddha believed in reciprocal relations among the members of society. Thus, to help others is to help oneself in the interest of mutual benefit.
6. Equilibrium: Buddha’s prescribed for balance of spirit and of wealth distribution in social life is pre-requisite for a peaceful society.

Thus, Buddhist *Dhammaraja* (the virtuous ruler) can be compared to Platonic ‘philosopher ruler’ and Buddhist ideal state is characterized by Aristotelian ‘reciprocal gain’ among its citizens based on Kantian ethical principles of justice and Rawl’s idea of fairness and equality in society.

Deliberative Governance & Monastic Upostha

The concept of deliberative (discursive) democracy is as old as ancient Athenian democracy. This concept has received new resurgence in United States with a number

of scholars pointing to what is called ‘democratic deficit’. Broadly deliberative democracy stands for infusing government decision making with reasoned discussion and the collective judgment of citizens. It aims for both public deliberation and citizen participation in policy matters. (Elster, 1998) (Cohen & Archon, 2004). Likewise, Gutmann and Thompson (2004: 3-7) quoted in (Nabatchi, 2007) finds that in its modern conception, deliberative democracy has four characteristics: (1) it requires reasoning; 2) it must take place in public and be accessible to all citizens affected by decisions; 3) it seeks to produce a decision that is binding for some period of time; and 4) it is dynamic and keeps open the option for continuing dialogue. Quite comparably, Buddha had deep affection for the traits of deliberative democracy which can be found in the *Mahaparinibbana Sutta* of Digha Nikaya. This discourse contains-Buddha’s seven litmus test for deliberative democracy while offering his advice to the minister (Vassakara) of King Ajatashatru of Magadha who was planning to wage war against the *Vajjis* (a tribal confederation in north India). Buddha suggested not to attack *Vajjis* as long as they (a) held regular and participative assemblies, (b) held peaceful and impartial debate, (c) abided by their legal system, (d) sought advice of elders and seniors, (e) respected women, (f) showed respect to shrines, and (g) welcomed and did welfare for scholars and religious leaders.

In fact, Buddha’s monastic order was regulated by a democratic measure of *Upostha*; a fortnightly assembly of qualified members of monasteries. The regular deliberation and frequent communication among monks provided a platform to vent out individual concerns and confessions publicly and thereby sought redressal and resolution. This mechanism of public hearing or deliberation helped strengthened the group solidarity and maintained constant harmony leading to welfare of monastic life. Additionally, such group activities engaged every member to be aware about fellow members and also increased individual allegiances to communitarian life (Olivelle, 1974). Even, the modern *quorum* system was in practice to assemble requiring four to ten monks varying by the nature of acts. (Barznuv et al., 1959, p. 128). Thus, Buddha’s concept of state exhibits the tenets of democratic credentials as all the monasteries were like today’s parliament where the decision on any public issues were scrutinized collectively and discussed at length before arriving to a logical conclusion.

Equality, Rule of Law & Vinaya

Additionally, the monastic community also called *Sangha*, was governed, guided and managed by set of predetermined ethical codifications called- the *Vinayas*, in addition to primary adherence to Buddhist *Dhamma*. Such ethical code of conduct not only governed the moral conduct of monks but also the social relations of monks in the monastic community (Jayatilleke, 1962). Similarly, law for the western thinkers like Plato and Aristotle was ‘embodiment of reasons’, for individual or community.

Backed by sanctions and punishments, law is a command from higher authority that reflects the sovereign's wish (Austin, 1995). Accordingly, law simply is set of rules enforced through institutions to maintain 'order' in society. However, the *Vinaya* was preordained by Buddha's teachings, in fact this set of codes evolved in the natural and gradual course of time in order to check situations that threatened the monastic life. Even the codification of *Vinaya* evolved through an ever-dynamic process whereby redundant and repugnant laws were abandoned to adapt to changed circumstances (Gokuldas, 1965). Adjustment to new challenges and context saved degradation of monastic governance and maintained standards of morality in Bikkhus' life. Such adherence to codes of *Dhamma* and *Vinayas* can be compared with modern state's constitutional documents and legal codification that governs the state's structure and its functions.

On equality, Buddha gave special attention to worthiness of human dignity and existence in view of human potentialities that man possesses for self-development. He emphasized human unity and predated modern biologists in drawing distinction between human, animal and plants rather. Buddha teaching regards inherent equality of all human beings and dismantles the prevalent caste system of his time. The teaching of the Buddha holds that all human beings are endowed with reason and conscience. Buddhist theory holds that the "three poisons" of hatred, greed and delusion are at the root of violence in the world. Buddha adopts biological typology to explain that various animals belong to animal group, variety of birds to birds and various trees in terms of size and color to plant category and *Brahmins*, *Kshatriyas*, *Vaisyas* and *Sudras* are one within and belongs to one human gene. Their caste name merely were conventional designations signifying occupational differences and men were free to alter their occupations; these differences had no hereditary and genetic foundation (Malalasekera G.P & Jayatilleke, 1958). Thus, equality of law applied to all including him as he often cited that in *sangha*, it is not he as the leader governs, rather it's the virtues of *dhamma* that governs. Accordingly, *Bhikkhus*/ *Bhikkhunis* were required to abandon previous social status and privileges. And legal recourse to Buddha's 'seven reconciliation rules' followed for monastic conflict resolution.

Decentralization, Self-government & Sangha

Moreover, the modern ideas of self-rule and institutional autonomy can be traced in monastic structure of communitarian governance where various monasteries were autonomous in managing their internal affairs and were serving as independent entity called *Sangha*. The unity of *sangha* could sustain because of its solid democratic foundations. This 'collective community living' served to accentuate individual sentiments towards redemption, collective belief, tradition, and aspiration (Varma, 2003) . Buddhist *Sangha* was rooted on two key concepts of decentralization and

participation which allowed people to take responsibilities for their collective decisions and also to improvise/transform through public deliberation or interactions. Atelker comments that in *gana-sangha*, the locus of power was not vested in an individual or a person like in monarchies, but in the *gana* i.e. in group of people (Altekar, 1992). Even outsiders like Brahmanas and King Pasenadi were impressed by the great concord that existed in the Sangha. ‘This atmosphere was fostered by the federal structure of the *Sangha* and the elimination of leadership tussles. (Chakravarty, 1987) It was the impersonal rules, ethics and virtues in the form of *Dhamma* and *Vinayas* that regulated the social life and required no leader. This impersonal succession of electing a leader was evident by the fact that after Buddha’s own life there was no dispute in electing another Buddhist leader just because the succession was regulated by *Dhamma* and *Vinayas* and not by the dictates of Buddha himself. Thus, *Sangha* contains the essence of autonomy in decision making and predates the modern theories of decentralization, non-centralization, devolution, and tenets of federalization. Operation and legal mechanism of Buddhist institution called *Sangha* demonstrates all three functions of modern democratic state. *Sangha* was not only legislative forum and executive forum rather it also used to hear cases and offer solutions to conflict among its members, the function of today’s judiciary. Operation of *Sangha* and its functions were guided by *dhamma* founded on values of Buddhist teachings of *Vinayas*. Thus, *Dhamma* and *Vinayas* served as modern constitutional and legal codification for the legislation, executive and judicial functions of *Sangha*’s community life. Further, each *sangha* was autonomous with others and independent in their operations.

Social Transformation: Buddhist and Marxist Approaches

Buddhist philosophy also shares common concerns of communist philosophers including the most influential communist philosopher- Karl Marx. Buddha predate by large to Marx in his inquiry of people’s ‘suffering’ and its solution. But they differ in their analytical framework and conclusive approaches. Here Buddha’s analysis of suffering is scientific as he adopts a cause and effect analytical construct of *paticcasamuppada*- Dependent Origination logic. (Daing, 2020) But Buddhist analysis of social degradation and individual suffering is rooted in individual’s inner world unlike Marxist interpretation of ‘historical materialism’ through ‘dialectics’ process.

Thus, for Buddha, the inner root cause is *tanha*- the craving which leads individuals to exploit others or get exploited and come in conflict with others, unlike Marxist’s class conflict between materially haves and have-nots. Further, Buddha’s exploration finds *Avijja*- the misconception about the impermanent nature of the entire worldly phenomenon including matter. Accordingly, *Avijja* is the driving force behind the feeling of *tanha* leading to individual’s attachment to worldly matters eventuality causing all sorts of human sufferings and social disorder. Hence, Buddha proposed

threefold practices (*Trisika*): a) *Sila*- moral conduct, b) *Samadhi*- meditation, and c) *Panna*- wisdom; for the liberation of human inner self leading to cessation of all social problems and transformation (Ponsen, 2010) . Contrarily, Marx proposes material view of social relations and finds private ownership of property prevalent in capitalist system as the cause for the human sufferings and social inequality. In effect, Marx propounds—‘dictatorship of proletariat’ (laborers) for the establishment of socialist or communist society, wherein all the means of production would be communally owned by eradicating private ownership of property, leading to cessation of all social problems including inequality (Archive, 2010). In this way, Buddha and Marx both adopt a scientific-logic of causation (cause and effect paradigm) in analyzing human sufferings and social problems. For both these philosopher, human suffering is just effect of some cause(s) because every phenomena has its cause and effect. But they contrast in their approaches to apply this ‘cause and effect’ logic. While, Buddha adopts spiritual approach to analyze causes behind human suffering whereas Marx applies materialist view to understand human suffering. Accordingly, both Buddha and Marx draw two different conclusions. For Buddha it is the inner & spiritual contradictions that manifest into individual and social sufferings, while for Marx-external & material contradiction between classes results in class conflicts and social antagonisms. Now, since their analytical approach varies, so is the difference in their scheme to offer solutions to these problems. The peaceful means of spiritual practice is at the core of Buddhist version of solution while with admission to violent mechanism through ‘dictatorship of proletariat’ is integral to Marxist fashion of social transformation.

Good Governance: Moralization of Administration

Good Governance as a concept began to evolve in 1980s by international aid and multilateral agencies like World Bank, International Monetary Fund (IMF), and United Nations Development Program (UNDP) experiences of non-performance with developing countries of Sub- Saharan Africa. These aid agencies found reasons like-absence of principles, institutions and structure-the attributes of bad governance in these developing societies. As measures to resolve the problems of bad-governance, international organizations developed and prescribed for eight principles for good governance: *Accountability, Transparency, Responsive, Equity & Inclusive, Effective & Efficient, Rule of Law, Participatory, and Consensus Oriented* (WB, 1992). In a nutshell, these principles aim to ensure people’s voice and participation, political stability and collective decision making, peaceful resolution of differences, rule of law, political accountability through periodic free and fair elections, and ombudsman institutions for corruption control in overall governance. These modern attributes of good governance can be traced in Buddhist philosophy comparing its ten royal virtues called- *Dasa Rajadhamman* and *Panchsila* as elaborated in Cakkavatti Sihananda

Sutta (Rahula, 1974). Because issues of morality, ethics and virtues remain as the core of Buddhism, much before the inception of modern concept of governance, Buddha envisioned that public administration and governance cannot be separated from ethical values. In effect Buddhism offers a plausible scheme for moralization of administration which can be compared to the modern notions of good governance as discussed in the table below:

Table-1 <i>Dasa Rajadhamman& Essence of Good Governance</i>		
S.N	Virtues	Essence (compared with modern notion of good governance)
1	<i>Dana</i> (Charity)	Leader should look after the needy (Responsive, Accountability)
2	<i>Sila</i> (Moral conduct)	People and ruler's voluntary aversion to violence, adultery and harmful speech (Rule of Law, Equality)
3	<i>Parriccaga</i> (Sacrifices)	Ruler should sacrifice self for the common good of the society (Accountability)
4	<i>Ajjava</i> (Honesty)	Ruler should dispose justice without favoritism, fear, hatred and ignorance (Rule of law, Equality)
5	<i>Maddava</i> (Gentleness)	Leader should be friendly and polite to its people (Responsive)
6	<i>Tapa</i> (Austerity)	Leader should restrain himself from material indulgence and misuse of resources (Transparency, Effective and Efficiency)
7	<i>Akoddha</i> (non-hatred)	Ruler should refrain from hatred, ill will against its people (Participation)
8	<i>Ahimsa</i> (non-violence)	Ruler should find peaceful solution to any social problems (Consensus oriented, Participation)
9	<i>Khanti</i> (Forbearance)	A just ruler must know to manage its emotions and temperament (Rule of law)
10	<i>Awirodha</i> (Good will)	Leader should respond to demands of people and committed for public welfare (Accountability and Responsive)

Note: The terms used in brackets in the essence columns are various characters of good governance adopted by national and international agencies including UNDP, World Bank-1997. It is an analytical analogy developed by the author to compare modern characters of governance with Buddha's ten virtues of governance based on their essential commonalities.

Besides these, Buddha prescribes five percepts for the laymen to strictly absorb in their daily life. Inculcating such ethics in people's intellect, percepts of Buddhist *Panchsila* proposed moralization of administration through the moralization of individual members (Riyaz, 2018) as discussed below:

1. **No killing:** It prohibits any violent conduct in dealing with human and animal. Significance to basic natural rights and modern norms of universal human rights have well considered so long before by Buddha. In fact the percept can be regarded as base of all other human rights, right to life and even animal rights bearing values of *Rule of Law & Equality*.
2. **No Stealing:** Right to property is another core liberal and democratic notion people enjoy in a state for a dignified life. Dispossessing a person from its personal belongings tantamount to injustice, thus government should be *responsive* and *accountable* to protect right to property of its people.
3. **No sexual misconduct:** This percept is akin to modern values of non-discrimination, gender *equality* and expects government agencies to be *responsive* towards gender issues so that no such incidence takes place.
4. **No-lying:** The root cause behind all the forgery and misconduct in society is due to cheating and lying. Thus, if lay people and public officers including political leaders averse to this lying, many norms of good governance can be attained viz. *transparency, responsiveness, accountability, participation* etc.
5. **No-intoxicants:** Aversion from indulgence to intoxicants drinks, drugs would lead to mindfulness, impartial decision making, and non-greediness. Eventually, mindfulness of people and government agencies would help reduce corruption, ensure *transparency* and *consensus oriented governance*.

Now, having explored both modern and Buddhist views on various questions of common concern in regards to evolution of state and social contract as discussed in section-1 and aspects of state's structure and functions in section-2, next section of the work will examine the case of Nepal. In doing so, the study aims to find answer for two major questions. The first, since Nepal is a post conflict society with history of many political struggles, what have been reasons for these all political struggles in Nepal? And, second question will dwell upon identifying what constitutional solutions have been offered so far? In finding answers to both the these questions, Buddhist approach will be employed to understand reasons behind political struggle and in identifying solutions offered in the constitutional provisions.

Tracing Buddhism in the Constitution of Nepal

As a post-conflict society, Nepal has adopted the federal, democratic, secular, and republican constitution with inclusive and participatory measures in 2015. Owing to its past political instabilities, the new statute is typically aimed at resolving many chronic socio-political problems the state of Nepal has been suffering through. Before

discussing these typical constitutional provisions in context of Buddhist philosophy, a brief historical account of problems associated with the state of Nepal is discernible here as discussed below.

Sources of Conflict in Nepal

As a society, Nepal's main challenges remained intertwined with acculturation despite existence of variegated social diversity, parochial power sharing, uneven economic development, inefficient service delivery to far remote areas, under-representation of marginalized in state apparatuses and resultant social inequality (Mishra, 2016). Nepal, though territorially a small country and consists of mere thirty million people, it is composed of marked social diversity. Its modern history begins with the Gurkha ruler's expansionism in late eighteenth century following the nation building process characterized by homogenization and acculturation. The nation-building process marked by oft quoted dictum of 'one nation', 'one language' and 'one religion', despite the presence of regional, religious, racial and linguistic diversities. Accordingly, the autocratic and feudal reigns of *Shah* and *Ranas* led to the centralization of political power, monopolization of resources, and domination of single culture at the cost of people's rights. Consequently, political struggles for democracy remained the prime agenda which were negotiated twice with the constitutional status of monarchy, first time in 1951 and secondly in 1990. But frequent regime change, intervention from the palace, and the intra and inter parties conflict could not bring any significant change for the marginalized sections. Socio-political exclusion and exploitation against non-dominant communities continued even after democratic dispensations. From economic view point, the overall economy has been marked by exclusion on part of the marginalized. The fruits of development are concentrated in hands of few i.e. politically dominant class, identity groups and region. More explicitly, Nepal Living Standard Survey suggests clear association between the social groups and their HDI rankings (Report, 2014). All these factors facilitated for initiation of ethnic activism and regionalism. The situation provided a ground for CPN-Maoists to propagate a revolutionary path through armed struggle. Later, the peace was restored and so was democracy by a joint struggle of SPA⁵ in 2006, overthrowing monarchy and with election of constituent assembly for adopting a new Federal Democratic Republic of Nepal.

5. SPA stands for seven parties' alliance. These political parties believe in parliamentary democracy and begun a peaceful political movement in 2006 (*Janaaandolan*) against King Gyanendra's autocratic movement to restore the dissolved parliament. These parties brought then insurgent Maoists to peace process to join multi-party democracy.

Cause & Effect Analysis of Political Struggles

Now, we can analyze Nepal's political trajectories: political instabilities, Maoist's armed struggle, and ethno-regional activism by using Buddha's cause & effect analytical construct of *paticcasamuppada*. Buddhist analysis of the causes of violence and conflict is classified into three categories: the external, the internal, and the root. Thus, conflict and war caused by injustice in political, social and economic structures are considered as the external causes (Yeh T. D.-I., 2006). Now, by interpolating this 'dependent-origination' logic of Buddha, we can examine the recent political transition of Nepal as discussed below:

Injustice as Cause: The demand for inclusive & participatory state mechanisms, aspiration for self-rule & shared rule, devolution of state resources and decision making process including formulation and execution of developmental plans and policies; were aimed at resolving existing injustice like social inequality, centralization of power, acculturation, monopolization of developmental programs and policies and uneven development.

Movements as Effect: The decade long Maoist people's war, people's movement of 2006 by seven parties alliance (SPA), Madhesh movement of 2007, indigenous nationalities movements like *Khambuwan*, *Tamasaling*, *Limbuwan*, *Tharu*, *Dalit* movements etc. in the following years were the effect of the causes mentioned above.

Accordingly, Constitution of Nepal-2015 can be regarded as the testimony of compromise and understanding forged among various political and ethno-regional forces. The new statute signifies the understanding among various seven political parties in the form of SPA, the agreement between state and erstwhile Maoists in the form of 2006 comprehensive peace accord, and the compromise between state and various ethno-regional communities. People of Nepal reached these constitutional remedies through their representatives in Constituent Assembly II.

Buddhism in the Constitutional Solutions

Having applied Buddhist cause & effect analysis of recent political struggles of Nepal, the foregoing section examines constitutional provisions as solutions to these identified problems again by engaging Buddhist perspectives (Buddhism). It is so because promotion of human rights and equal rights along the social, legal, political and economic dimensions of collective structure is part of the Buddhism to eliminate the potential causal forces of conflict and violence⁶. In this regards, Buddhist famous

6. Shih Yin-shun, 1980, Quoted in Theresa Der-lan Yeh (2006) *THE WAY TO PEACE: A BUDDHIST PERSPECTIVE*, International Journal of Peace Studies, Volume 11, Number 1, Spring/Summer 2006

‘Four Noble Truths’, ‘Eightfold Paths’, ‘Five Percepts’ which is primarily aimed for lay followers’ inner peace; Buddha also propounds Six Principles of Cordiality (*chakka saraniya dhamma sutta*) for social and community life :

- i. Bodily acts
- ii. Verbal acts
- iii. Kindness toward other group members
- iv. Shares material gains with others
- v. Follows the same codes of conducts
- vi. Holds the same view that would lead destruction of suffering (Tan, 2019).

While the first three regulates individual member’s acts upon other members, the last three refer to regulate communitarian policies. First, second and third virtues aim to inculcate tolerance, temperance and value of fraternity among the members of a community. These communitarian values facilitates in building an egalitarian society and help to restrain discriminatory practices. In turn, adherence to these norms would foster individual’s trust the community. The fourth principle of equal sharing material goods with each other denotes a fair distribution of economic resources among members within a community. The economic and financial justice could further reduce the attachment to material and monetary possessions as a root cause of conflicts. The fifth one, following the same codes of conducts, refers to the regulations of an organization premised on ‘rule of law’ and equality before law in a nation-state. Buddha also demands that the regulations should be founded on larger consensus and wider consultation stipulated with the purpose to completely alleviate suffering (Yeh T. D.-I., 2006). Similarly, during the constituent assembly deliberations, political forces and leaders committed for deconstructing the existing structure of state for the establishment of new Nepal. They were committed to common vow of ending all forms of discrimination, exploitation and domination through progressive restructuring of the state. The details can be discussed as below:

- a) **Preamble:** Based on the *dhhammik* principles of Buddhism, the constitution clearly aims to build to an egalitarian society based on participatory and inclusive principles by recognizing feudalistic, centralized, and exclusionary nature of state apparatuses. The preamble also aims to ensure economic equality, prosperity and social justice by eliminating discrimination based on variables like caste, region, language, and religion. This egalitarian essence of the constitution is akin to Buddhist principle of equanimity (*upekkha*) i.e. equal attitude towards everyone and discrimination to none.

- b) **Accommodation of Ethnicity:** As ethnic diversity has been common in the human society everywhere and at all times, there is no possibility for a single ethnic group to occupy either a particular country or the entire world. Understanding of this eternal truth is essential for reconciliation in any society. Accordingly, the constitution has adopted Ethnic Federalism primarily to accommodate its social diversity. Restructuring of seven provinces reflects ethnic makeup. Demographically, Hilly Janajati constitutes 39% in province -1; Madheshis itself consist of 87% of in province no-2. Similarly, the Hilly Janajatis comprises 53% Bagmati province. *Tharu* ethnic community is in considerable in Lumbini and Karnali Province. Likewise, Karnali and Sudurpaschim province constitutes majority of Khas Arya community.
- c) **Participatory Measures:** The new Constitution of Nepal has adopted measures as taught by Buddha to ensure participatory governance. In that regard, the election of the President and Vice-President held by an electoral college composed of members of both houses of federal parliament as well as members of all seven provincial assemblies.⁷ This constitutional provision facilitates ‘shared-rule’ providing equal say of the members of National Assembly of federal parliament who are basically representatives of the provinces. Additionally, the members of provincial assemblies also participate in the election though with different voting weightage. Further, the office of the President and the Vice-President has to be elected from either from different gender or ethnicity⁸, ensure the gender based and ethnicity-based representation. Moreover, for the formation of federal parliament and all provincial assemblies the constitution adopts both-first past the post poll and proportional electoral system in 60:40 ratio.⁹ It is basically intended to resolve the problem of political under-representation and exclusion of non-dominant ethnic communities..
- d) **Regional Autonomy:** Schedule five to nine of the constitution divides power among all three levels of governments. In total, 35 items having issues of national importance like defense, macroeconomic stabilization, international affairs including major tax base e.g. customs, excise duty, VAT and corporate and income tax is assigned to federal jurisdiction. Provinces have been assigned 21 items to legislate upon issues of law and order, health, education, agriculture with revenue power on e.g. house and land registration fee, vehicle tax, agro income tax, tourism etc. Similarly, the local level entities are entrusted with 22 items with narrow taxes bases. Thus, jurisdictional autonomy has been guaranteed to all

7. Article 62, Part 6 of the Constitution of Nepal-2015

8. Article 70, Part 6 of the Constitution of Nepal-2015

9. Article 84, Part 8 and Article 176 (1) & (3) Part 14 of the Constitution of Nepal-2015

three layers of governments and is co-ordinate to each other and not subordinate.

- e) **Inclusive Arrangements:** The constitution adopts reconciliatory approach of Buddhism to rectify injustices of past. In that regard, the Constitution of Nepal, Part-27 provisions for many constitutional commissions for the protection, promotion of interest of marginalized sections of society. There have been provisions for National Women Commission, National *Dalit* Commission, National Inclusion Commission, Indigenous Nationalities Commission, *Madhesi* Commission, *Tharu* Commission and a separate Muslim Commission. Thus, the constitution identifies various sections of Nepali society who are marginalized from the mainstream of national development. These commissions aim to provide rectificatory justice to those marginalized sections.

Conclusion

In this way, this comparative study finds Buddhist philosophy not only as an inward looking religion but also as one that contemplates on mundane issues. Analysis of its canonical texts like *Sutta Pitaka*, *Vinaya Pitaka*, *Digha Nikaya* and *Jataka* stories available in secondary literatures manifests concerns of individual and communitarian life. In fact, individual and virtues are central to Buddhist scheme of social life. Like its western counterpart, Buddhism displays scientific, rational and verifiable approach in understanding evolution of nature, life of people, state, society and its institutions. Buddhism shares the same theoretical footing on evolutionary theory of nature and the artificial nature of state. Buddha's causal examination of individual suffering and social disorder predates modern thinkers by far in identifying root causes. While modern thinkers' material interpretation underlines unequal material distribution as the root to social discord, Buddha proposes a much deeper analysis that it is the spiritual imbalance in the individual flaunted in the form of unequal distribution of matter. Accordingly, Buddha differs in offering inner transformation as the means to ends of social transformation. In other words, unlike western philosophy of outward approaches, Buddhist inner emancipation of individual is a must to obviate from social inequality, injustice, discrimination, corruption, conflict and other social problems. Correspondingly, Buddhism constitutes moral fashion to regulate individual life, community life, governance and even rulers conduct by supplying ethical codifications of *Chatvari Aryasatyani*, *Aryaashtangmarga*, *Dasrajdhamanna*, *Panchsila*, *Chha Saraniya Sutta*, *Vinaya*, and *Dhamma*.

Through this analytical work this study finds Weberian reading of Buddhism (as *apolitical*, *asocial* and *other worldly*) is superficial, theoretically sloppy and analytically untenable. Rather Buddhism contributes a plausible alternative to resolve contemporary problems of the modern age. In fact, Buddhist spiritualism potentially can rescue challenges of western theorists; inter-state and intra-state conflict, climate

change, global corruption, poverty in global south, bad governance and sustainable development. Arguably, the study proposes further scholarship to liberate political philosophy from the Eurocentrism to preclude the misreading of non-western philosophies so as to offer alternatives to resolve these global challenges. This way, Buddhism as an alternative philosophical construct can both supplement and compliment western endeavors to mitigate these challenges.

Acknowledgement

I would like to acknowledge Dr. Mrigendra Raj Karki, the Executive Director of CNAS (Centre for Nepal and Asian Studies), Kirtipur, Tribhuvan University, Kathmandu and Prof. Dr. Vijay Prasad Barua, East-West University, Dhaka, Bangladesh for reviewing the earlier version of this manuscript and for readily offering their suggestive remarks. I express my gratitude for their valuable feedbacks which rendered the work in this version.

Bibliography

- Altekar, A. (1992). *State and Governments of Ancient India*. Delhi: Motilal Banarsidas.
- Archive, M. I. (2010). Manifesto of the Communist Party by Karl Marx and Frederick Engels. *Marxist.org*, 2-68.
- Austin, J. (1995). *The Province of Jurisprudence Determined*.
- Barzunev et al. (1959). *Sources of Indian Tradition*. Columbia University Press.
- Bapat, P. (1971). *2500 Year of Buddhism*. Delhi.
- Chakravarty, U. (1987). *Social Dimension of early Buddhism*. Delhi: Oxford University Press.
- Chakravorty, U. (1996). *The Social Dimensions of Early Buddhism*. Monsiram Publisher Pvt.Ltd.
- Cohen, J., & Archon, F. (2004). Radical Democracy. *Swiss Journal of Political Science*, 10 (4), 23-34.
- Daing, T. U. (2020, December 23). *The Doctrine of Patikkasamuppada*. Retrieved from Wisdom Library: (<https://www.wisdomlib.org/buddhism/book/the-doctrine-of-patikkasamuppada/d/doc6226.html>)
- Dammajoti, R. (2019). A Critical Discussion on Max Weber's Argument on Buddhism as an anti-political Religious Philosophy. *Journal of Social Sciences and Humanities Review*, 4 (1), 1-12.
- Delue, S. S. (1980). Aristotal, Kant and Rawls on Moral Motivation in a Just Society. *The American Political Science Review*, 74 (2), pp. 385-393.
- Elster, J. (1998). Introduction. In J. Elster, *Deliberative Democracy* (pp. 1-18). Cambridge: Cambridge University Press.
- Gokuldas, D. M. (1965). *Democracy in Early Buddhist Sangha*. Calcutta: University of Calcutta.

- Goodin, E. R. (2013). *Overview of Political Thought (eds)*. The Oxford Handbook of Political Science.
- Jayatilke, K. (1962). *Buddhism and Peace*. Kandy, Sri Lanka: Buddhist Publication Society.
- Malalasekera G.P & Jayatilke, K. (1958). *Buddhism and race question*. France: UNESCO.
- Mishra, B. K. (2016). Origins of Federalism: A Case of Nepal. *International Journal of Applied Research*, 2 (5), 1007-1012.
- Moore, M. J. (2015). Political Theory in Canonical Buddhism. *Philosophy East-West*, Vol. 65, Number 1, Volume 65 (Number 1), 36-64.
- Mukherjee, S. &. (2008). *A History of Political Thought: Plato to Marx*. New Delhi: PHI Learning Pvt. Ltd.
- Mukherjee, S., & Ramaswamy, S. (2008). *A History of Political Thought: Plato to Marks*. New Delhi: PHI Learning Pvt. Ltd.
- Nabatchi, T. (2007). *Deliberative Democracy: The effects of participation on political efficacy*. Indiana University: School of Public and Environmental Affairs.
- O' Hara, P. (2003). *Encyclopedia of Political Economy* (Vol. 2). Rutledge.
- Olivelle, P. (1974). *The Origin and the Early Buddhist Monarchism*. Colombom: Gunasena Ltd.
- Ponsen, P. S. (2010). *Ideal Governance in Buddhist Perspective: An Analytical Study*. A Ph.D. Thesis submitted to University of Pune.
- Rahula, W. S. (1974). *What the Buddha Taught*. New York: Grove Press Inc.
- Report, HDI-Nepal(2014). UNDP.
- Review, W. P. (2020, October 5). *Buddhist Countries 2020*. Retrieved October 5, 2020, from World Population Review: (<https://worldpopulationreview.com/country-rankings/buddhist-countries>)
- Riyaz, A. (2018). Buddhist ethics of Pancha Shila: A Solution to the Present Day and Future Problems. *idea*, 1 (xxx), 215-227.
- Sharma, R. (1985). *Political Philosophy*. Delhi: KN Ramnath.
- Tachiban. (1975). *The Ethics of Buddhism*. London: Newyok.
- Tan, P. (2019). *themindingcentre.org*. Retrieved December 28, 2020, from (<http://www.themindingcentre.org/dharmafarer/wp-content/uploads/2020/03/55.15-Chakka-Saraniya-Dhamma-S-1-a6.11-piya.pdf>)
- Varma, V. (2003). *Early Buddhism and its Origins*. New Delhi: Munshirm Manoharlal Pub Pvt Ltd.
- WB. (1992). *Governance and Development*. New York: World Bank Report.
- Weber, M. (1967). *The Religion in India*. New York: The Free Press.
- Wolin, S. (1960). *Politics and Vision: Continuity and Innovation in Western Political Thought*. Boston: Little Brown.
- Yeh, T. D.-I. (2006). The Way to Peace: A Buddhist Perspective. *International Studies of Peace Studies*, 11 (1), 91-112.

This page is intentionally left blank

The Buddha's Teachings in a Nutshell and the Eightfold Noble Path

Lobsang Dorjee Rabling (PhD.)

Associate Professor
CIHTS, Sarnath, Varanasi
ldrabling@gmail.com

Abstract

The Buddha spent about forty-five years of his life teaching his noble dharma for the welfare of beings. All the dharma the Buddha has taught have purposes that those teachings should be antidote for disturbing emotions and provide deliverance for those who preach and practice the teaching. The present paper attempts to essentially highlight the entire teachings of the Buddha in a nutshell in simple terms. The concept of The Eight Noble Paths which generally discussed in the context of the Four Noble Truths is also emphasize here with the consideration for better understanding the teachings in brief.

Keywords: *Sīla, causes, Prajñā, Pratītyasamutpāda, enlightenment, Lumbini.*

Introduction

The life of Buddha can be divided into three segments, i.e., twenty-nine, six and forty-five, which means he was born in the Lumbini garden in 623 BC, Nepal, remained in the palace of Kapilavastu for twenty-nine years, thereafter, six years he practiced ascetic meditation under the Bodhi Tree and attained enlightenment at the age of thirty five at Bodhgaya. He has given teachings to all the sentient beings for forty five years in different places by remaining three months retreat during summer each year which includes eighty years. During these entire forty five years he has given various teaching for the benefit of all the sentient beings and many have been liberated. Thus the essence of his teaching can be summarized in one verses as follow:

Abandon all Negative actions;
Develop perfect virtue;
Control your own mind.
This is the teaching of Buddhas¹

All the negative actions included in the desire, hatred and ignorance, which we try to eliminate completely and perfectly develop your concentration how to lead all sentient beings in the state of libration by controlling one's own mind can able to achieve the state of enlightenment. This is the real teaching of Buddhas. This very verse also established discipline, concentration and wisdom which are generally known as *Sīla, Samādhi and Prajñā*.

1. *Sabbapāpassa akaraṇaṃ kusalassa upasampadā
Sacittapariyodapanaṃ etaṃ Buddhānusāsanam*
Dhammapāda Pāli, Chapter, XIV, Verse, 5, p.p.. 128.

Buddha has also discoursed one more verse which also includes teaching of his philosophy and law of life. Thus it stated in the Vinaya: The great *Arhat Ashvajita* has said:

The entire phenomena arise from causes.

These cause have been taught by the *Tathāgata*

He has also taught about cessation of such causes.

This is the teaching of the *Mahāsamaṇo*.²

Here, entire phenomenon is indicating the truth of suffering (*Dukkha satya*). According to the Theravada tradition, it enumerates eight kinds of sufferings. Those are birth, aging, illness, death, union with what is displeasing, separation from what is pleasing, not to get what one wants, in brief, the five aggregates subject to clinging are eight suffering. But, according to the *Mūlasarvāstivāda* and *Mahāyāna* schools that very truth of suffering is also categorized in three kinds. They are suffering of pain, suffering of change and suffering of condition. These sufferings are originally arising from causes. Here, cause is referring to the origin of suffering, i.e. (*Samudaya satya*) which is generally taken as desire, hatred and ignorance, the entire root of defilement. Thus these causes of suffering are taught by the *Tathāgata Buddha*. He also taught that cessation of suffering and it's Nirvana (*Nirodha Satya*) and how to achieve Buddhahood by practicing his eight noble paths (*Mārga Satya*) or five paths. This is the teaching of the *Mahāsamaṇa*.

Twelve Link

This very verse also includes twelve links (*Pratītyasamutpāda*) of the entire phenomenon the truth of suffering should be understood as sevenfold: 1.) Third Consciousness (*Vijñāna*) 2.) Fourth name and form *Nāma-rūpa* 3.) Fifth six sensory sources (*āyatana*s) 4.) Sixth contact *Sparśa*). 5) Seventh sensation (*Vedanā*) 6.) Eleventh birth (*Jāti*) 7.) Twelfth old age and death (*Jara-marana*)

These phenomena are said to "originate from causes", since they arise due to five factors. Thus, these phenomena are the root of all the defilement (*Kleśha*) originated from causes (*Karma*). They are 1.) First ignorance (*Avidyā*) 2.) Eighth thirst (*Trishṇā*) 3.) Grasping (*Upādāna*) 4.) Second formations, (*Samśākra*) and 5.) Tenth becoming (*Bhava*).

The cessation of these seven and their five causes which cease these causes." This is also referred to as pacification, liberation and *nirvāṇa*.

2. *Ye dhammā hetuppabhavā hetuṃ tesam tathagato āha*
Tesam ca yo nirodho evaṃvādi mahāsamaṇo Mahāvagga, pp. 60, Pratītyasamutpāda Sūtra, Derge Edition, 212, Kagyur, Sūtra section, vol. Tsha, p.p. 119.

The cause, ignorance, that formations and the rest, up to old age and death, arise without an agent. This is the progressive sequence. Knowledge that the causes, ignorance and the rest, have ceased is known as the sequence of reversal. Countering ignorance prevents the formations and the rest from arising. It is the Great *Śramaṇa* who teaches this to his great disciple *Arhat Ashvajita*. Later the great disciple of Buddha *Sāriputra* and *Maudgalyānaputra* have opened their wisdom eyes and liberated from this very *samsāra* by hearing this verse.

This verse became very famous and later it was carved on clay and put in the stupa. In the *Mahāyāna* tradition by applying *Om* on the beginning and *Svahā* at the end it is used as mantra as complete teaching of Buddha.

Path: Eightfold Noble Path

For the liberation and attainment of Nirvana, the sentient beings must practice Buddha's teaching which is generally known as Eightfold noble truth or five paths according to the *Mahāyana* tradition.

According to the *Theravāda* tradition Buddha introduced his deep and profound doctrine and practice of morality in the eightfold noble path which is also known as the middle path of conduct. For the ordinary practitioners, the practice of these eightfold paths will lead to good rebirths, whereas the transcendent or noble beings (*Ārya*) who embark on this journey shall go beyond rebirth, to the state of *Nirvāṇa*.

The eightfold path also included practices of the ten virtues and the three *Śikṣā* i.e. Discipline (*Śīla*), Concentration (*Samādhi*) and Wisdom (*Prajñā*). However, according to the *Mahāyāna* tradition, the complete practice of these eightfold path can be found only in a noble superior being, *Arahanta*. Therefore, it has been called the complete practice of *Āryamārga*.

Eightfold Noble Path According to the *Theravāda* Tradition

Eightfold Noble Paths Among these eightfold noble paths: 1) Right Speech, (2) Right Action, and (3) Right Livelihood are included in Morality. (1) Right Mindfulness, (2) Right Concentration and (3) Right Effort are included in concentration, and (1) Right View and (2) Right Resolve are included in wisdom.

Morality

- (1) **Right speech:** The abandonment of four verbal non-virtues.
- (2) **Right action:** Abandonment of five wrong actions of body, 1. Killing, 2. Stealing, 3. Sexual mis-conduct 4. Gambling 5. Addiction of intoxicates.
- (3) **Right livelihood:** Abandonment of engagement with crime and wrong activities in earning one's livelihood.

Concentration:

- (1) **Right mindfulness:** Keeping the practice of four close-mindedness and contemplations. To keep the promise of cultivating and maintaining mindfulness. There are four kinds of mindfulness: contemplation of body, feelings, mind and Dharma.
 1. Attention on the activities of own body during standing, sitting, working, sleeping and walking.
 2. Attention on self-experiences of suffering and happiness.
 3. Attention on self mindfulness; such as to analyze the engagement of attachment with attachment mind, engagement of hatred-anger with hatred anger and engagement of ignorance with the ignorance
 4. Attention on all the phenomenon activities such as changing and improvement of all self attitude and concentrate that all the phenomenon are selflessness and emptiness.
- (2) **Right concentration:** To keep close watch on one's own non-virtuous activities, and attachments through the four close contemplations.
- (3) **Right effort:** Abandonment of sloth and distraction into non-virtuous activities, and striving for virtues.

Wisdom

- (1) **Right view:** The concentration of perfect thought. To understand the complete meaning of four noble truths; the policy of twelve dependent originations; to know completely the misconduct and its causal thoughts; recognize good conduct and its causing view. There are sixty-two wrong views to be counteracted through the right view.
- 2) **Right resolve:** To keep the promise not to keep negative intention to harm others. To make efforts for abandonment of negative-actions and violence, harmful intent, detached for attachment, intention of anger, and intention for violence.

Eightfold Noble Path According to the *Mahāyāna* Tradition

The characteristics of the Eightfold Noble Paths stated in the *Ārya Maitrinātha's Mahāyāna Sūtralaṅkāra* is as follows,

“(The Eightfold Noble Path) follows after (the Path of Seeing) because (i) the person has the realization (of emptiness in the meditation stage of the Path of Seeing), (ii) (the person) knows how to deliver (to others) and (is motivated) to teach, and

(iii) (iv) (v) (the person) has the three pure activities, and meditates upon these as the antidotes for the obscuration of (vi) knowledge, (vii) the path and (viii) the supreme qualities.”³

Turning of Each Factor of the Noble Eightfold Path

Three Right views in general:

- i) **The right worldly view:** Accepting the causality of actions, re-incarnation, the Triple Jewels and so forth. These are like looking at a visual object at night.
- ii) **The right view of the Learner:** This is done in accordance with the existence and non-existence of true grasping when phenomena appear. On the Paths of Accumulation and Application, there exists true grasping towards phenomena. On the paths of Seeing and Meditation, there exist two phases to each stage of practice, the meditation phase when just the reality of emptiness is directly seen, and the phase of post-meditation attainment when the phenomena of the ordinary world return, and while on these post-meditation phases of the Path of Seeing and the Path of Meditation phenomena are grasped as imputed. On the post-meditation phases for the 6th Bodhisattva level and above, because of having the perfection of wisdom, the practitioners abandon even grasping at untruth and eliminate even the concepts of true existence and untrue existence. They merely have appearances which look like a visual object of the day time when it is cloudy.
- iii) **The right view of the person who is No-Longer a Learner:** He or she sees emptiness as the nature of phenomena during the meditation stage which is free from all the fabrications of existence, non existence and so forth. This is like looking at a visual object during the day when there are no clouds.

3. .Yathābodhānuvṛttaśca tadūdhrvāmupajāyate /
Yathābodhvyavasthānam praveśaśca vyavasthitau (64)
Karmatrayaviśuddhiśca pratipakṣasya bhāvanā
Jñeyāvṛatteśca margasya vaiśeṣikaguṇasya ca (65)

དེ་ཡི་ལོག་ཏུ་རི་ལྟ་བུ། རྟོགས་པའི་རྗེས་སུ་འཇུག་པ་སྟེ།
རྣམ་གཞག་རི་བཞིན་རྟོགས་པ་དང་། རྣམ་པར་གཞག་པ་འཇུག་པ་དང་། ༤༣
ལས་གསུམ་རྣམ་པར་དག་པ་དང་། །ཤེས་བྱ་དང་ལམ་དང་ནི།
ཡོན་ཏན་བྱུང་པར་ཅན་གྱི་ནི། སྤྲིབ་པའི་གཞན་པོར་སྟོམ་པ་ལོ། ༤༥

Asanga Viracita: Mahāyāna Sūtralaṅkāra: Chapter XIX, Verse 64-65 p.p. 139, Published by Mithila Institute of Darbhanga, 1970.

Furthermore, we may classify this right view into two: i) Right View knowing the nature of Conventional Truth, and ii) Right View knowing the nature of Ultimate Truth. The first; knows compounded phenomena as having the nature of impermanence, suffering and so forth, or is knowing that the nature of the body is the assembly of many impure things such as flesh, blood, pus and so forth, knowing that all feelings have a nature of suffering, that the mind is impermanent and that all phenomena are inter-dependent. The second is the one that is related to the first among the Eight Noble Paths.

- 1) **Right View:** means the realization of the post-meditation phase in conformity with the meditation stage of Path of Seeing i.e. confirming that this kind of nature is understood during the meditation stage of the Path of Seeing.

When we apply this to the general practice of ordinary people it refers to choosing the right/perfect aim before we act in anything.

- 2) **Right Resolve:** means knowing the right way to teach that very nature which oneself has realized during the meditation stage of Path of Seeing.

When we apply this to general practice of ordinary people just having the right aim is not sufficient. One should realize in one's mind all the possible methods/means needed in order to achieve that aim. When a person knows many different methods one has many different means of achieving the aim.

- 3) **Right Speech:** means the right action of speech in explaining to others what oneself has realized, or answering what has been asked by others.

When we apply this to the general practice of ordinary people, if a person knows all the methods but he/she cannot express them properly through speech that is familiar to ordinary people, then one cannot benefit others very much.

- 4) **Right Actions:** mean abandoning improper activities and indulging in perfect activities of body and speech.

When we apply this to the general practice of ordinary people, in order to achieve that aim the person should abandon all unfavourable activities of body and speech and should abide in favourable activities.

- 5) **Right Livelihood:** means abandoning improper livelihood and abiding in right livelihood according to the Dharma taught by the Buddha. Perfectly knowing how to abide in the Middle Way livelihood abandoning both extremes of excessive and least foods, clothes and residences.

When we apply this to general practice of ordinary people, in order to achieve that aim the person should abandon all the unfavourable foods, clothes, residence etc. and should rely on favourable foods and so forth.

There are 5 kinds of improper livelihood:

- i) **Simulating Moral Conduct in order to obtain wealth and respect:** For instance, in keeping to vows. Aiming for wealth and respect, the person abides in moral conduct, abides in solitude, doesn't accept offerings, relying on inferior things and so forth in order to produce faith in one by others.
 - ii) **Praising in order to obtain wealth and respect:** For instance, expressing polite words. Aiming for wealth and respect the person uses pleasant words in accordance with the wish of others, declaring one's own excellent qualities, giving teachings and so forth.
 - iii) **Indirectly asking for the Thing in order to obtain that very thing:** For instance, praising the thing to others. Aiming for wealth, showing physical problems or poverty, one praises the desired things and so forth.
 - iv) **Directly Blaming Others in order to obtain the thing by force:** Aiming for wealth the person blames others because of their not giving to him, blaming when something is given to others, begging through pushing and so forth.
 - v) **Wishing to obtain Wealth through wealth:** For instance, giving praise for the things obtained previously. Aiming for wealth, the person says such and such other person is very generous, praises him by saying 'you are great sponsor', praises by saying 'giving wealth is the best practice' and so forth.
- 6) **Right Effort:** means making efforts not to get upset in order to meditate for longer periods on the realization of the real nature which is the antidote for the obscuration of knowledge.

When we apply this to general practice of ordinary people, in order to achieve that aim the person should have aspiration and enthusiasm.

- 7) **Right Mindfulness:** means not forgetting the object which is the path of the unification of both tranquillity and insight, and not giving an opportunity to raise dullness, agitation and so forth. It is the antidote to the obscuration of the path of the unification of tranquillity and insight.

When we apply this to general practice of ordinary people, in order to achieve that aim the person should have recollection for as long as the aim is not accomplished.

- 8) **Right Concentration:** means the meditation which becomes antidote to the obscuration to obtaining the supreme qualities of clairvoyance and so forth.

When we apply this to general practice of ordinary people, in order to achieve

the aim the person should have good focus on the aim.

In accordance with the Three Trainings, the 1st and 2nd paths or factors belong to the Training of Wisdom. The 3rd, 4th and 5th paths or factors belong to the Training of Moral Conduct, and the 6th, 7th and 8th paths or factors belong to the Training of Concentration.

Gist

According to *Śrāvaka* tradition all the Eight Noble Paths exist from the Path of Seeing but, according to *Mahāyāna* tradition these exist from the Path of Meditation to enlightenment which is found different in these two traditions.

Results or Functions:

With regard to functions it is mentioned in *Ārya Maitrinātha's Madhyanta Vibhaṅga* as follows:

Determination, production of understanding,
Three aspects that inspire confidence in others,
And the remedy for conflicting factors—
These are the eight branches of the paths.
It is held that others are made understand of
The view, discipline, and few material needs.
Afflictions, subsidiary afflictions, and mastery—
These are antidote of conflicting factors.⁴

Thus, the first factor causes discernment and second cause understanding. The three factors are third, fourth and fifth cause the trust of others. The remaining factors, sixth, seventh and eighth are the antidotes to the obstacles. These are the Eight Fold Noble Paths.

- i) **Right View:** completely establishing or realizing the true nature of emptiness as it is.
- ii) **Right Resolve:** the causal motivation which creates understanding for others of whatever oneself has realized.
- iii) **Right Speech:** producing confidence in others that that very person is endowed with the right view because of giving the teachings through the

4. *Paricchedoatha samprāptiḥ parsambhavanā tridhā
Vipakṣapratipakṣaśca margasyāṅgam tadaṣṭadhā // 4/10
Draṣṭau śīleatha samlekhe paravijñaptiriṣyate /
Kleśopakleśabaibhutvavipakṣapratipakṣatā // 4/11
Ārya Maitrinātha's Madhyantavibhaṅgaśāstram, Chapter IV, verses 10-11 p.p. 136, Motilal Banarasidass, New Delhi, 1971.*

perfect speech.

- iv) **Right Actions:** producing confidence in others that that very person is endowed with right conduct because of abandoning the non-virtues and establishing the virtues.
- v) **Right Livelihood:** producing confidence in others that that very person is endowed with right sustenance because of abandoning the improper sustenance and abiding in right sustenance.
- vi) **Right Effort:** provides the antidote to the obscuration of knowledge.
- vii) **Right Mindfulness:** provides the antidote to the obscuration of the path of the unification of tranquillity and insight.
- viii) **Right Concentration:** provides the antidote to the obscuration to attaining the supreme qualities of clairvoyance and so forth.

Conclusion

The understanding of four noble truths and eightfold noble path is not easy. It is very deep and profound. Those who ever understood the complete philosophy of four noble truths and system of eightfold noble paths, he/she can understand the complete philosophy of Buddhism and how to practice it with day to day activities in a very easy way.

Although there are slight differences in expression of four noble truths and eightfold noble paths in various *Tripitakas* of Buddhist schools, but the concept of understanding the four noble truths and eightfold noble paths has not much differences in the practical. This is very amazing, and shows the greatness of Buddha's teaching. Thus, his teaching is the biggest contribution to whole world and the Universe.

Bibliography

- Ārya-Maitrinātha's Madhyantavibhāṅgāśāstram*, Published by Motilal Banarasidass, New Delhi, 1971
- Ārya-pratityasamutpada-nama-Mahāyāna sūtra*, The catalogue and Index of Tibetan Buddhist Canons, Published by Tohoku imperial University, Sendai, Japan, 1934
- Asanga Viracita: Mahāyāna Sūtralaṅkāra*, Published by Mithila Institute of Darbhanga, 1970.
- Mahāvagga Pali, Vinaya Pitaka*, Edited and translated by Swami Dwarikadas Sastri, Published by Bauddha Bharati, Varanasi, 1998.
- The Dhammapāda Pāli with Hindi Sanskrita translation*, Edited and translated by Swami Dwarikadas Sastri, Bauddha Bharati, Varanasi, 2001.

This page is intentionally left blank

Lumbini's Leadership in Buddhist Heritage Tourism in the Greater Lumbini Area

Yubaraj Kandel

PhD. Scholar

Lumbini Buddhist University, Lumbini

yrkandel@gmail.com

Abstract

Lumbini, the birthplace of Gautama Buddha, is one of the most important Buddhist sites in the world. Due to national and international efforts, Lumbini is now becoming a popular destination for Buddhist heritage tourism. The Second World Buddhist Conference has identified Kapilvastu, Devadaha, and Ramgram as major Buddhist sites in Nepal, including Lumbini. Apart from these places, Kapilvastu, Rupandehi, and Nawalparasi districts have many places related to the life of Buddha and Buddhism. Lumbini is now becoming a major destination for Buddhist tourism and has also become a distinct identity of heritage tourism in the world. Despite the significant Buddhist heritage, tourism is poor in places other than Lumbini. This paper analyzes the state and potentialities of tourism in Buddhist sites other than Lumbini proper. It also outlines some explore possibilities available in the greater Lumbini area that can establish Lumbini as a leader in heritage tourism in the greater Lumbini area.

Keywords: *heritage tourism, heritage sites, greater Lumbini area, leadership*

Introduction

Heritage Tourism

Any historical or cultural facts, practices, physical structures based on civilization, art, culture, traditions, and beliefs are the heritage. Heritage may be both visible (tangible) or invisible and cultural or natural. The term heritage has a simple and obvious relationship with the notion of inheritance meaning the survival of things into the present day, including objects, works of art, buildings, landscapes, traditions, and ideas that were produced, valued, or used by people in the past (Cowell, 2008). Heritage is created based on socio-cultural practices of the past and since such heritage is unique, it is of interest to the present generation. Some heritages have been continuously practiced by the community from the past to the present and some heritages have disappeared from practice, memory, and records.

As the heritage reflects the history, civilization, tradition of the past and its closeness to the present, for those who want to understand the society, history, and civilization, visiting and observing the heritage area is considered very important for the tourist and the scholar. The tourism activities that are done with the tangible or intangible heritage at the center are heritage tourism. Heritage tourism can be defined as visiting historical and archaeological sites to acquire knowledge or entertainment. By managing the available resources, constructing the properties and highlighting and formulating the properties, preparing interesting packages for the tourists, and attracting the tourists, the work of taking advantage of the tourism is done in heritage

tourism.

Heritage is about a special sense of belonging and continuity but visits are recalled for many reasons other than the sense of history alone (Miller, S 1989). Heritage tourism, one of the fastest-growing segments of the tourism industry, is the most common economic-use resource of heritage. Heritage tourism can be a source of generating funding, educating the global and local community, and influencing policy (McKercher & du Cros, 2002; Giri,2021).

Heritage tourism uses assets of historic, cultural, and natural resources that already exist. Rather than creating and building attractions, destinations look to the past for a sustainable future. Indeed these assets need preservation and often restoration or interpretation, but the foundation for creating a dynamic travel experience lives on in the stories and structures of the past (Hargrove, 2002).

Heritage tourism appears to be growing much faster than all other forms of tourism, particularly in the developing world and is thus viewed as an important potential tool for poverty alleviation and community economic development (UNWTO, 2005). Heritage tourism typically relies on living and built elements of culture and refers to the use of the tangible and intangible past as a tourism resource. It encompasses existing cultures and folkways of today, for they too are inheritances from the past; other immaterial heritage elements, such as music, dance, language, religion, foodways and cuisine, artistic traditions, and festivals; and material vestiges of the built cultural environment, including monuments, historic public buildings and homes, farms, castles and cathedrals, museums, and archeological ruins and relics (Timothy and Boyd 2006).

From a tourism perspective, heritage provides ample opportunities for different ways of seeing and valuing the past (Boniface and Fowler 1993). While both cultural and natural heritage has the potential to create a foundation for tourism's growth, tourism itself has the power to generate funds that make preservation possible (NWHO, 1999). In reality, however, these funds may be used by the authorities or private stakeholders, and not directly benefit local communities. Besides its role in economic development, heritage tourism has also been accepted widely as an effective way to achieve the (cultural) educational function of tourism (UNESCO 1965).

It enables tourists to become more interested in distant cultures and societies (and their safeguarding). Sometimes, heritage tourism provides a means of establishing local pride because it emphasizes presenting and acknowledging the local value and cultural memory while allowing local communities to connect with the wider world (Edson 2004).

All sites associated with the birth and life of the Kanakmuni, Krakuchhand, and

Shakyamuni Buddha are the major Buddhist sites in Nepal. The concept of the greater Lumbini area has been introduced by including such Buddhist heritages in Kapilvastu, Rupandehi, and Nawalparasi districts. (Rai, 2021). It is estimated that there are more than 200 archeological sites associated with the Buddha within the greater Lumbini area, and archeological research, conservation, and development work are underway on those sites. Lumbini, the birthplace of the Shakyamuni Buddha, was inscribed on the World Heritage List in 1997 and has been identified as a World Peace City. Lumbini Buddhist Circuit has been declared by connecting Lumbini with the Buddhist heritage sites in Kapilvastu district, Devadaha in Rupandehi, and Ramgram in West Nawalparasi district. Buddhist heritage tourism is now booming in these Buddhist sites.

Lumbini as a Center of Buddhist Heritage

Shakyamuni Buddha was born in the Lumbini Garden between Kapila and Koliya kingdoms. At that time, Koliya and Kapilvastu Shakyas of Devadaha used to take care of the Lumbini garden together and it is mentioned in Buddhist scriptures that the Lumbini garden was very beautiful. (Bidari, 2004). After the Buddha's Mahaparinirvana, Buddhist pilgrims started coming to visit Lumbini. Emperor Ashoka, who visited Lumbini in 249 BCE, erected the Ashoka Pillar, in which he mentioned the birthplace of the Buddha. Although Lumbini is mentioned in various Buddhist texts and travelogues of Chinese travelers, Lumbini has long been in ruins. The location of Lumbini was discovered in 1996 during a search for Buddhist heritage. Since then, archeological excavations and reconstruction works have been carried out in Lumbini. Due to its unique archeological and religious significance, Lumbini was inscribed on the UNESCO World Heritage List in 1997. The archaeological remains, which were excavated throughout the last century and which are now conserved at the site, provide testimony of these pilgrimages since the 3rd century BC. It is for these reasons, that Lumbini was inscribed on the World Heritage List in 1997(Rai, *et. al.*, 2006).

The then United Nations Secretary-General, U. Thant's pilgrimage to Lumbini in 1967 became a milestone in the recent history of the development of Lumbini. And the Lumbini Master Plan designed by world-renowned architect Prof. Kenzo Tange, plan was approved by the Nepalese government in 1978. The Master Plan covers an area of three miles, oriented along the north-south axis, encompasses three zones (i) The Sacred Garden, (ii) The Monastic Zone, and (iii) The New Lumbini Village, based on the notion of the path to enlightenment. Each of the zones extends over an area of one square mile

The Sacred Garden represents the southern part of the Master Plan and comprises the sacred birthplace of Sakyamuni Buddha. Historical monuments and objects of high archaeological, religious, and spiritual value located in this zone include the Maya Devi Temple, the Asoka Pillar, the Marker Stone, the Nativity Sculpture, Sacred Pond

(Puskarini), and many structural ruins including Buddhist Viharas & Stupas. The Sacred Garden landscape is encircled by a Circular Pond and a Circular Levee, which symbolize the purity and simplicity of the mandala, a mystic symbol of the universe.

The Monastic Zone is in the middle of the master plan and has been divided into two zones by a canal. Eighteen Mahayana monasteries are constructed in the West Monastery Zone and eight Theravada (Hinayana) Buddhist monasteries and one Vipassana meditation center in East Monastic Zone. The Statue of Baby Buddha, Central Canal and its boating facility, the Eternal Peace Flame, the Peace Bell, etc. in the monastic zone is of great interest to the visitors. Hotels, Visitor Information Center, Lumbini Museum, Lumbini International Research Institute (LIRI), Administration Complex, etc. are located in New Lumbini Village. Other important sites of visitors' interest in New Lumbini Village include the World Peace Pagoda of Japan and the Lumbini Crane Sanctuary (LCS).

Buddhist Heritages Outside Lumbini Village

The Greater Lumbini Area (GLA) comprises the three Nepali districts of Rupandehi, Nawalparasi(West), and Kapilabastu, and is centered on the UNESCO World Heritage Site of Lumbini. The GLA contains hundreds of archaeological sites, some of which are directly associated with the life of the Buddha. Key sites include Lumbini, where Lord Buddha was born, Tilaurakot-Kapilavastu, the city in which he spent the first 29 years of his life, and Ramagrama, one of the original eight nirvana stupas which having Buddha's relic. Tilaurakot and Ramagrama are on the tentative list for UNESCO World Heritage Status (*Coningham et. al. 2019*).

The greater Lumbini area covers Kapilvastu, Rupandehi, and Nawalparasi districts. These three districts of the Tarai are rich in religious and cultural heritage. These three districts have many archeological and cultural Buddhist heritages.

A. Kapilvastu District

Kapilvastu is considered an open archeological museum. More than 140 archeological sites are identified in Kapilvastu. Ancient Kapilavastu is the home state of Buddha under Shakyamuni. Tilaurakot of Kapilvastu was the court of Shakyabanshi king Suddhodhana. Tilaurakot is considered to be the site of origin of Buddha's father's family and "one of best-preserved urban forms and environs of any provincial city within the early historic archaeology of South Asia" (Allen, C.2008).

Buddha spent 29 years of his life in Tilaurakot, which is 3 km north of Toulhawa Bazaar. The famous Chinese travelers Fahiyen and Hu-yan-sang mention that the palace of King Suddhodhana was located at this place. Recently, the Government of Nepal has declared Tilaurakot as Tilaurakot Kapilvastu Protected Heritage Area. Kudan is 2 km south of Toulhawa. After attaining enlightenment, Gautama Buddha

met his father at this place. Currently, the area is a major Buddhist attraction in Kapilvastu. Krakuchchhand Buddha was born in Gothihawa, which is located to the west near Kudan. Niglihawa which is situated 8 km north of Toulhawa, is believed that Kanakamuni Buddha was born in this place, The Lumbini provincial government has set up Buddha Parks in Gotihawa and Niglihawa. Ancient Buddhist archeological sites like Araurakot, Sagrahawa, and Sisahaniya are situated nearby Toulhawa.

B. Rupandehi District

Devadaha is located in the northeast of the Rupandehi district. This place was the capital of the Buddhist Koliya kingdom. Queen Mayadevi, Prajapati Gautami, and Princess Yashodhara were born in this place. Gautama Buddha spent some of his childhood in this place. In the seventh year of attaining enlightenment, Buddha came to Devadaha and gave a discourse. Devadaha has archeological sites like Bhawanipur, Khayardanda, Kanyamai, Bahirimai, Devadaha (Pool of Gods), Bairimai (Kunwar, 2002). The holy river Rohini flows on the western border of Devadaha. The river Rohini is described in detail in the Buddhist text Lalitvistara. There is a Kunwarbarti temple on the banks of the river Rohini. Archaeological materials are scattered around this temple.

Butwal is the center of Lumbini Province, situated at the foot of the Chure Hills. The famous scholar Yogi Narharinath mentions that this city was a Buddhist village (Yogi, 2021). Old Butwal is a heritage city. There are Buddhist centers including Padma Chaitya Vihara, Purna Chaitya Vihara, as well as the historic Jitagadhi Fort and Mani Mukunda Park. Sainamaina, the ancient town is situated 13 km west of Butwal. It is also called ancient Samagama and Mainpur town according to Buddhist literature.

C. Nawalparasi (West)

Ramgram is also one of the four major Buddhist sites in Nepal. The Ramgram Stupa is located on the banks of the Jharhi River, 8 km south of Parasi Bazaar, the district headquarters of Nawalparasi (West). Enlisted as UNESCO's Tentative List of World Heritage in 1996, Ramagrama is a site of great archaeological and pilgrimage importance as the stupa is believed to have the body relics of Lord Shakyamuni Buddha. Among the eight Sakyamuni Buddha's relic stupas, this is the only one that is still in its original form. Archaeological site Panditpur is located 13 km west of Parasi Bazaar. Archaeologists have speculated that the site may have been the capital of the ancient Koliya kingdom. Archaeological excavations and conservation works are being carried out here. Anoma ghat (Thadi Ghat) is also situated in Susta Rural Municipality of Nawalparasi district, on the bank of Narayani river (Anoma river), which is a famous river mentioned in Buddhist literature. It is mentioned in the life stories of Buddha that Siddhartha, after leaving Kapilvastu, crossed this river on his horse 'Kanthaka' and from here sent off his attendant Chandaka. At this place, he took off his royal robes, cut his hair, and threw it away (Jaiswal, 2020). Similarly, Kakarpatta in Sarawal Rural

Municipality and Halidasan (Buddhamangal Lake) area in Bardaghat Municipality are believed to be Buddhist cities. Local and state governments are working to protect and promote these sites. Buddhist heritage tourism has started in these places.

Tourism in Greater Lumbini Area

Greater Lumbini Area is an outstanding heritage tourism circuit hallowed by the births of the three Buddhas: Krakuchhanda, Kanakamuni, and Sakyamuni. It is the best place for Dhamma discourses, meditation, worship of Buddha, spending old age, and a reclusive and spiritual vacation. The region also offers an ample opportunity for spiritual learning and self-realization, visit/worship Lumbini international monasteries, offering dan, pilgrimage to sacred shrines. These whole bunches of pious acts of self-purification, devotional pilgrimage, donations, worship, meditation, etc. make spiritual/pilgrimage activities in GLA which is a lifetime dream of many aspirants and eager people around the world (Rai, 2020).

Due to internal and external support, Lumbini is becoming a spiritual and tourist destination in the world. Lumbini is the most visited place in Nepal. In 2015; 129,118 and in 2016, 136,253 third-country tourists visited Lumbini. In 2015, 7 lakh 48 thousand 294 domestic and foreign tourists visited Lumbini. Of the 1,779,086 people who visited Lumbini in 2019, 1,411,178 were Nepalese and 2,4,825 were Indians(Nepal Tourism Statistics, 2021). Although some tourists reach Tilaurakot, Kudan, Ramgram, and Panditpur Devdaha, they return after observing for a few hours. Tourists visiting Lumbini and other Buddhist sites do not stay long and spend less, so the expected benefits from Lumbini tourism have not been achieved (Rai, 2021).

Lumbini has been promoted by the Government of Nepal as a major tourist destination in the tourism market. The excavation, conservation, development, and promotion of Lumbini as a major Buddhist heritage site are being undertaken by the public and private sectors. However, the number of tourists and their stay in Lumbini has not increased. Greater Lumbini Area has not been able to attract tourists to understand, observe and express its heritage, which has weakened its heritage conservation programs.

Lumbini is the common destination for all, free from religion, race, sex, and discrimination. Pilgrims visit pilgrimage sites for wisdom and purification and believe that it is the way to Buddhist paradise after death. There is no compulsion for pilgrimage but it could be one of the ways to attain nirvana (liberation). It could be also a peace-tourism destination. Great heritage sites are a place of attraction for everybody irrespective of their religious faith. It is therefore logical and relevant that Lumbini is a place of reverence for entire peace-loving people as well as historical and archeological interest groups of people. Today, Lumbini can be considered a synonym for the world peace center and a top-class pilgrimage destination in the world. Lumbini

is one of the most important and the greatest holy site for Buddhists. Buddhists from the world as well as domestic ones feel pride and satisfaction, fulfillment in life while visiting Lumbini which is equally popular among non-Buddhist visitors in the world (Kunwar and Ghimire, 2012).

Tourism Leadership

Tourism leadership is to help in the tourism development of other regions by using its tourism image. Only established and preferred tourist destinations can lead to tourism (Kozak, 2014). Now Lumbini is becoming a Buddhist heritage and tourist destination in Nepal. In such a situation, Lumbini can lead the Buddhist heritage tourism in the greater Lumbini region in the following ways.

A. Use of Lumbini World Heritage Image

Lumbini and its surroundings are sites of Buddhist heritage. The culture and traditions of the Lumbini area are important assets in themselves. These heritages carry a lot of tourist potential. Lumbini is the only ancient Buddhist heritage outside the valley included in the World Heritage List. Being on the heritage list is good marketing in itself. The inclusion of heritage sites in the list of UNESCO world heritage sites can have significant and robust positive effects on the number of international tourist arrivals (van der Aa, 2005; Su & Lin 2014). Holding World Heritage status can enhance the recognition and image (Smith, 2002; Jimura, 2007) of the site. Both recognition and image are significant elements of tourism and destination marketing. The power of World Heritage status as a brand is one of the key themes that has been examined well in marketing, heritage, and/or tourism studies (Hall and Piggin, 2003; Timothy, 2011). As Lumbini is a World Heritage Site, it is easy to promote tourism. Recently, the process of including Ramgram and Tilaurakot in the heritage list has been started. Archaeologists have identified more than 200 archeological sites in that area. The GLA bears a big tourism potential that can attract thousands of tourists from the world over (Rai, 2018). Since the tourists visiting the Buddhist heritage included in the heritage list will be willing to visit other nearby heritages, the number and stay of tourists in other heritage sites will also be increased.

B. Lumbini Development Trust

Lumbini Development Trust (LDT) was formed by the Government of Nepal in 1985 under the provisions of the Lumbini Development Trust Act 2042 (1985) to implement the Lumbini Master Plan and to explore, excavate and protect the archeological sites scattered in Kapilvastu, Rupandehi, and Nawalparasi districts. The LDT was formed to present to the people of the world the commitment of the Government of Nepal and the project for the development of Lumbini. Places associated with the life and birthplace of Lord Buddha, Tilaurakot (ancient Kapilvastu), Gotihawa, Niglihawa, Sagarhawa, Sisaniyakot, Araurakot, Kudaan (Kapilvastu), Devadaha

(Rupandehi), Ramgram (Nawalparasi) fall under the jurisdiction of this trust. The Act has made provision that the notification of the Nepal Gazette may include other areas specified by the Government of Nepal.

As a project of national pride, the Lumbini Development Trust is carrying out excavation, development, conservation, and publicity work in Lumbini. The trust, which for a long time focused only on Lumbini and Kapilvastu, is now working on all the Buddhist heritage sites in the three districts under its jurisdiction. In recent times, the LDT has been effectively promoting Buddhist sites in the Greater Lumbini Area in the global tourism market.

C. Transport Connectivity

Transportation has been an integral part of the tourism industry; transportation links tourists with various tourist attractions. There is a general agreement that tourism expands more with better transportation systems (*Martin, Juan Carlos, et al., 2016*). Like the image of the tourism sector in the scattered heritage, transport plays an important role in the tourism development of the region (*Petkova, Elena. (2015)*).

Buddhist sites are scattered throughout the greater Lumbini region. Connecting these regions by transport network brings incomparable benefits to the tourism development of this region. Now Devadaha and Taulihava are connected to Lumbini through the Buddhist Circuit. The road from Devadaha to Panditpur via Parasi is nearing completion. Ramgram is connected to Bhairahawa and Lumbini by postal road. Many tourist destinations in Nepal are connected by road from Belahiya to Butwal and Lumbini. There is a direct road link from Sainamana to Lumbini. All Buddhist sites can now be reached within an hour from Lumbini, the birthplace of Shakyamuni Buddha. Tourists visiting Lumbini will be able to visit all the Buddhist sites if they are well informed about other places.

Until now, international tourists and foreign Buddhists who want to visit Lumbini have to travel long distances to India via international flights. The only international airport in Nepal is in Kathmandu and Lumbini is a short distance away. The Gautam Buddha International Airport near Lumbini has just been completed. An international airport has also been set up at Pokhara, the main tourist destination of Nepal, 180 km away. Since the airport is located near the center of world peace and the holy place of pilgrimage for millions of Buddhists around the world. Once these airports are operational, it will be easier for international tourists to visit Lumbini (*GoN, 2016*). With Lumbini at the center, Lumbini could easily play a leading role in transporting tourists by air to other Buddhist heritage sites.

D. Center of Buddhist Education

Lumbini Buddhist University was established in 2061 BS with the objective of

conducting high-level educational institutions for the study, teaching, and research of Buddhist philosophy, literature, education, and culture by maintaining the quality of education (GoN, 2006).

The university is providing education in various subjects from undergraduate to Ph.D. under the Faculty of Buddhist Studies, Faculty of Humanities & Social Sciences School of Development Studies & Applied Sciences. The university has colleges in Kapilvastu, Lumbini and Devadaha related to the birth and life of the Buddha and is teaching multiple subjects there. The university is cooperating with the Lumbini State Government, Butwal Sub-metropolitan Municipality, and Tulsipur Sub-metropolitan Municipality in the field of educational activities including study and research on Buddhist philosophy, education, literature, and other subjects. Similarly, cooperation agreements have been signed with Shankharapur Municipality and Hetauda Sub-metropolis. Work has been started for the cooperation with Pokhara-Lekhnath Metropolitan city and Shuddhodhan Rural Municipality of Kapilvastu District (Bajracharya, 2022). Similarly, various universities in Nepal and abroad are cooperating with higher education institutions in academic programs, research programs, conferences, and other academic activities. Similarly, courses such as Buddhist philosophy, Bhot studies, archeology, travel and tourism, and law are run by the Buddhist University in collaboration with various educational institutions in Dang and Kathmandu Valley. The program of the university is being expanded even in Ramgram, a major Buddhist site. The University has been conducting educational activities in a way to spread the Buddhist philosophy worldwide and to help in the practical application of the Buddhist philosophy. The attraction of local and foreign students to the university program is increasing. As Lumbini is becoming a hub of Buddhist education, it can attract students, researchers, and tourists to Lumbini.

The University is conducting a Bachelor in Travel and Tourism Management with Honors in Buddhism program to produce the manpower required for Lumbini tourism at its City College and Central Campus Lumbini. This will help in expanding the tourism industry and services based on Buddhist philosophy and Lumbini, bringing quality to tourism services, and strengthening the heritage tourism of the greater Lumbini region.

E. Government Concern

The Government of Nepal has made Lumbini a priority in its heritage and tourism policies and programs. Tourism Policy 2065 (2008) recognizes the promotion of Lumbini, the holy birthplace of Lord Gautam Buddha, as a center for Buddhism, philosophy, and international peace and spiritual peace, and promotes it worldwide as the main policy of religious tourism. Similarly, the strategy also set in the Tourism policy to develop and promote Tilaurakot, Ramgram, Devadaha, Gotihawa, Niglihawa, Sagarahawa, Araurakot, Kudan, Sisania, and other areas related to the life of the

Buddha as Buddhist SubCircuits.

National Tourism Strategic Plan 2016-2025 (NTSP) is formulated to provide the Government and stakeholders with a guiding framework along with the economic development vision through technical and financial assistance for developing the tourism industry as a key catalyst for rapid economic growth and job creation. Greater Lumbini TDA is one of the prioritized Tourism Destination Areas (TDAs) identified by NTSP. The strategy for the development of the places in the Buddha Circuit has been adopted by the current Fifteenth Plan (NPC, 2020).

Lumbini Provincial Government has announced to make Lumbini the main tourism brand of the Province. In the first periodical plan of the state, it is mentioned that Lumbini, Kapilvastu, Devadaha, and Ramgram will be connected and developed and propagated as Buddha Circuit. The annual programs of the Lumbini Provincial Government seem to have given importance to the tourism development of the Greater Lumbini Area. The Lumbini Provincial Government has built parks in Gothihawa and Niglihawa with statues of Krakuchhand and Kanakmuni Buddha. Preparations for the construction of a museum in Ramgram and beautification of the Ramgram stupa area, protection of the Rohini River, and construction of a footpath in the Malmala area have been done by the Provincial government. The tourism activities carried out by the Lumbini Provincial Government in Nawalparasi, Rupandehi and Kapilvastu have been directly focused on Lumbini tourism.

Major Buddhist heritages in the greater Lumbini area are in Kapilvastu, Lumbini Cultural, Devadaha, and Ramgram municipalities. Similarly, the identification and protection of Buddhist heritage are underway in Buddhabhumi and Banganga of Kapilvastu district, Sainamaina, Mayadevi, Gaidhawa, and Suddhodhan of Rupandehi; Susta and Sarawal Rural Municipalities of Nawalparasi. The Lumbini Garden Foundation Spain has partnered with seven municipalities in the greater Lumbini Area to promote tourism in the region by promoting Buddhist heritage in and around Lumbini. Devdaha Municipality has prepared the Tourism Master Plan of Devdaha Municipality-2015. The master plan mentions to develop 11 archeological/cultural sites as cultural tourist sites. The Kapilvastu Municipality, in collaboration with the Lumbini Development Trust, has come up with a plan for the conservation of archeological sites and tourism development. The Ramgram Municipality has included in its policy program to develop Panditpura as Koliyagram and to carry out tourism promotion activities based on Ramgram. The municipalities of Sarawal, Susta, and Bardaghat are working to explore, preserve and promote the potential Buddhist heritage in their area. As Siddharthnagar(Bhairahawa) Municipality is the gateway to Lumbini, every activity of Bhairahawa has affected the tourism sector of Lumbini. All the localities around Lumbini have developed their tourism policies and programs to attract tourists to Lumbini.

Conclusion

The heritage related to the birth and life of Gautama Buddha has been identified in the greater Lumbini area and further study and research work are also underway. Although Kapilvastu, Rupandehi, and Nawalparasi districts have many potential areas with Buddhist and Buddhist civilization, tourism has not been able to benefit from these areas. Although Lumbini, the birthplace of Shakyamuni Buddha, is known to Buddhists and tourists around the world, other Buddhist sites around Lumbini are almost unfamiliar to tourists and researchers who believe in Buddhism and philosophy and are interested in heritage tourism. All heritages of the greater Lumbini Area are historically, culturally, geographically, physically, and politically connected with Lumbini. Only if Lumbini takes the lead in tourism in the region can all the heritage of the greater Lumbini area be exposed, protected, developed and tourism developed. The ongoing tourism development in Lumbini, the successful implementation of the Lumbini Master Plan, and the development of physical infrastructure in Lumbini's Surroundings have shown that Lumbini can lead the Buddhist heritage tourism in the greater Lumbini area. As Lumbini is becoming a hub for Buddhist education and governments at all levels are taking initiatives to develop Lumbini as a hub for Buddhist tourism, Lumbini has laid the base for tourism leadership in the entire Lumbini region. Taking advantage of this opportunity, Lumbini should not delay in making the entire Lumbini area a center of world heritage tourism.

References

- Allen, C. *The Buddha and Dr. Führer: An Archaeological Scandal*. London, Haus Publishing. 2008.
- Bidari, Basant. *Lumbini: A Haven of Sacred Refuge*. Kathmandu, Hillside Press, 2002
- Bajracharya, Hridaya Ratna, Annual Report Presented at the XIII Senate held at the Prime Minister's Residence Baluwatar, Kathmandu on 21 March 2022. Lumbini: Lumbini Buddhist University (in Nepali) 2022.
- Boniface, P. and P. Fowler. *Heritage and Tourism in "the Global Village"*. London: Routledge. 1993
- Coningham, Robin, et al. *"Sites of the Greater Lumbini Area" The Sacred Garden of Lumbini, UNESCO Office in Kathmandu*. 2019 .pp.225-258
- Edson, G. . Heritage: Pride or passion, product or service? *International Journal of Heritage Studies* 10(4). 2004, pp 333-348.
- Giri, Gitu Tourism Promotion in Lumbini Province (in Nepali). Brihattar Lumbini Paryatan Pravarddhanama Sanchar kshetrako Bhumika, journal Published by Lumbini provincial Government. 2021.pp 1-11
- Government of Nepal GoN, *Lumbini Bouddha University Act, 2063 in Nepal Gazette (Vol 2, Section 56, Issue 40 C+1, Dated 6 November 2006)*. Kathmandu: Department of Printing, Government of Nepal, 2006
- National Tourism Policy 2008, Kathmandu: Ministry of Culture, Tourism & Civil Aviation. 2008
- Nepal Tourism Statistics 2021, Kathmandu: Ministry of Culture, Tourism & Civil Aviation. 2021

- National Tourism Strategic Plan (2016-2025), Kathmandu: Ministry of Culture, Tourism & Civil Aviation.2016
- Hall, C.M. and Piggin, R. World Heritage Sites: managing the brand. In: Fyall, B., Garrod, B. and Leask, A.(eds) *Managing Visitor Attractions: New Directions*. Butterworth-Heinemann, Oxford, UK, 2003. pp. 203–219.
- I.Hargrove, Cheryl M. **Heritage Tourism**, Cultural Resource Management. Issue 25. 2002
- Jaiswal, Gaurishankar. *Nakhojiekka Bauddha Sampada (in Nepali)* www.dainiklumbini.com/?p=2257
- Jimura, T. The impact of World Heritage Site designation on local communities – a comparative study of Ogimachi (Japan) and Saltaire (UK). Doctoral thesis, Nottingham Trent University.2007
- Kozak, Metin & Volgger, Michael & Pechlaner, Harald Destination leadership: Leadership for territorial development. *Tourism Review*. 69. 10.1108 / TR-05-2014-0021.
- Kunwar, Ram Bahadur. *Important Archaeological Sites of Devadaha Village, ANCIENT NEPAL, Number 151, The Department of Archeology, Kathmandu, Nepal.*2002.pp. 8-12
- Kunwar, Ramesh Raj & Ghimire, Him Lal . *Lumbini as International Pilgrimage Destination: Authenticity and Significance, THE GAZE Journal of Tourism and Hospitality, Kathmandu: International School of Tourism and Hotel Management 2012. 4 (1): 1-34.*
- Lumbini Provincial government: First plan of Lumbini provincial Government, Butwal: LPG. 2020
- Martin, Juan Carlos, et al. “How Access Transport Mode to a World Heritage City Affects Visitors’ Experienced Quality.” *Tourism Economics*, vol. 22, no. 2, Apr. 2016, pp. 207–226, doi:10.5367/te.2016.0550.
- McKercher, B., & du Cros, H. Cultural tourism: The partnership between tourism and cultural heritage management. New York: The Haworth Hospitality Press. 2002.
- Miller, S . *Heritage Management for heritage tourism*. *Journal of Tourism Management*, 10 (1), 1998. pp 9-14,
- National Planning Commission. The Fifteenth Plan (Fiscal Year 2019/20 – 2023/24). Kathmandu: NPC.2020
- NWHO. *Sustainable Tourism and Cultural Heritage: A Review of Development Assistance and Its Potential to Promote Sustainability*. Oslo: Nordic World Heritage Office. 1999
- Petkova, Elena. *Heritage, Accommodation, Restaurants, And Transport As Motivators For Cultural Tourism*. www.e-acadjournal.org Issue 1, March 2015. pp.1-11,
- Rai, Hari dhoj Scope of Tourism in Greater Lumbini Area). *Lumbini Prabha* 3, Lumbini Buddhist University. .2018. pp 99-108
- "Buddhism and Tourism: A Study of Lumbini," *Nepal Journal of Tourism & Hospitality Education* (2020) 10, pp.22-52,
- " Cross border Tourism Development in Lumbini Vis-a- vis India", *Lumbini Souvenir*, Lumbini Garden foundation, 2021. pp.73-87
- Rai, Ruprama, et al. *Lumbini: Present status and future challenges*. Kathmandu. UNESCO. 2006
- Smith, M.v A critical evaluation of the global accolade: the significance of World Heritage Site status for Maritime Greenwich. *International Journal of Heritage Studies* 8(2), 137–151, 2002
- Su, Y.W. & Lin, H.L. 2014. Analysis of international tourist arrivals worldwide: The role of world

heritage sites. In: Tourism Management, Vol 40, 46-58.

Timothy, D.J. and Boyd, S.W. "Heritage tourism in the 21st century: valued traditions and new perspectives." *Journal of Heritage Tourism*, 1(1): pp.1–16,

Timothy, D.J. . *Cultural Heritage, and Tourism: An Introduction*. Channel View Publications, 2011

UNESCO. Monuments in peril: A world campaign to protect our cultural heritage. *The UNESCO Courier* 18(1). 1965, pp. 4- 6.

Van der Aa, B.J.M. Preserving the Heritage of Humanity? Obtaining World Heritage Status and the Impacts of Listing. Groningen: University of Groningen. 2005. pp. 107-111.

World Tourism Organization. UNWTO Tourism Highlights, 2005 Edition, UNWTO, Madrid, DOI: <https://doi.org/10.18111/9789284411900>

Yogi Naraharinath. *Desh Darshan (in Nepali)* Second Ed. Kathmandu: Pallav Publication.2021 p.32

Plan, policies, and programs of Local levels of the Greater Lumbini area.

Websites

<http://lumbinidevtrust.gov.np>

<https://ntb.gov.np/>

<http://www.nncu.org.np/>

<https://en.unesco.org/fieldoffice/kathmandu>

<https://www.tourism.gov.np/>

<https://www.unwto.org/>

Evidences, Conjectures and Enigmas on Historicity of Vihāra Tradition in Nepal

Sanjay Shakya

PhD. Scholar

Lumbini Buddhist University, Faculty of Buddhist Studies

saan143@gmail.com

Abstract

The Vihāras were the dwelling places for the Buddhist celibates. From the first donation of Veluvaṇāram by Bimbisara of Magadha for Buddha sangha to dwell in India, we come across the ubiquitous baha and bahis of Nepal mandala in the historical timeline. The existing Nepalese inscriptions and other documents mention that numerous Buddhist monasteries, stupas or Caityas, and temples were built and preserved by the individual people as well as by the Nepalese kings and nobles of all ages of the Nepalese history. In ancient times many Buddhist monasteries were built in Nepal since the reign of Licchavi king Vrsadeva. It has been quoted that as early as the 7th century AD there existed as many monasteries as to provide dwelling quarters for about 2000 Buddhist monks. Almost all these ancient monasteries do not exist in the present day but some of these can be correlated in logical foundations based on historical records. The images of Buddha and Bodhisattva belonging to ancient Nepal are some of the testimonials for the existence of the Buddhist scenario in those early days. The historical evidences, literary sources, artistic stuffs, architectural remains and legends support the fact that Buddhist history of Nepal could date as early as Kirātas and continued to prosper during Licchavis.

Keywords : Mahavihāra, Kirāta, Licchavi kings, Vamsāvali, Aśokan Stupa, Bhikṣu Bhikṣunisangha, Śākyabhikṣu, 'Caturdisāryabhiṣusangha'.

Objectives

The objectives of this research are;

1. To study the evidences for the historicity of Vihara tradition in Nepal.
2. To study the relation of Buddhist art and conjectures as sources of antiquity for Bahā and Bahi of Nepal maṇḍala.

Methodology

This particular study is based on library research and prefers secondary sources. The interpretation are based on analysis of multiple writers on this theme. The newly discovered archeological finding are included which broaden and validate some previous speculations.

Vihāra tradition in Buddhism

The monks are the renouncers. They particularly do not cling to the properties as householders in a broad sense. The Buddhist monasteries in Nepal maṇḍala is commonly called Mahāvihāra¹ and the number of monks to reside there were recorded

1. Altogether 185 monasteries are mentioned in Lalitpur. 123 in Kathmandu, 23 in Bhaktapur, 9 in

two thousand up to seventh century². Various Vihāras as a dwelling place were recorded in Buddhist Pāli literature. King Bimbisara for Veluvanārama, Śākyas for Nigrodhārāma, Anāthpiṇḍaka for Jetavana Vihāra, Bisākhā for Purvārama etc were highly appreciated Buddhist Vihāras at the time of Buddha. Buddha visited Kapilvastu in 587 BC with a request from his father Śuddhodhana after his enlightenment. One Śākya called Nigrodha from Kapilvastu had donated Nigrodhārāma which is about 3 km south-west of Tilaurakot palace that still exists³. There he has given discourses on *Sekha sutta* and *Āvāssa sutta*. Pāli literature believes that prince Nanda and Rahul were ordained in this Vihāra. Unfortunately they do not exist as they were described in those literature nowadays because of the long time span. The remnant may provide the residual evidence of existence in the past but evolving images for a normal observer are not satisfactory to understand about the functionality and architecture. It is certain that the basic plan for the layout of the Vihāra is more than 2000 years old, and this can be proved by studying the well preserved rock monasteries at Ajantā and Ellora in the west of India⁴. There one sees the same pattern that can still be found off the streets and alleys of the cities of the valley: a series of rooms built around an open courtyard with a special room opposite the entry-way, which serves as the shrine of the monastery⁵. The term vihāra, of course, refers to the Buddhist monastery, the place where the bhikṣu-saṅgha live. In Newāh there are two terms for these buildings: bāhā and bahī. Bāhā is derived from the Sanskrit vihāra (vihāra>bāhāra/bāhāla>bāhāl>bāhā). The term bahī seems to have been derived from the Sanskrit bahir, and these institutions were so-called because they were outside or at the edge of the old cities⁶.

Vihāras in Nepal were built of brick and wood and because of both the climate and frequent earthquakes there are no existing Vihāra buildings which predate the sixteenth century. Many institutions are much older than what we see these days. Some of the ornamentation like carved windows, roof, struts, *toranas*- were preserved from earlier buildings and may be restored. The incidences of the wooden struts dates back to 660-860 AD with an evidence of the *Bhelāche Capāh*⁷, 542 AD inscription of Guita

Thimi, 9 in Sankhu, 2 in Panauti and 1 in Khampu, Nala and Dolkha which make total of 356. There were also defunct Vihāras known from contemporary sources which number is 92 and may there be more. For detail see, J.K Locke, *Buddhist Monasteries of Nepal*, Kathmandu: Sahayogi Press, 1985, Pp. 523-536. For list please see book Appendix.

2. Pran Ranjana Barua. 'Buddhism in Nepal', Ph.D. Dissertation, Calcutta University, 1981, P. 92.
3. Gautam Bir Vajracharya, Lumbini: Hida Buddhē jāte sakyamuniti. Lalitpur: Taradevi Vajracharya, 2019, P. 42.
4. Wolfgang Korn. The Traditional Architecture of the Kathmandu Valley. Kathmandu: Ratna Pustak Bhandar, 1998, P. 26.
5. John K. Locke, "The unique features of Newāh Buddhism" In: Paul Williams (ed.), *Buddhism; Critical Concepts in Religious Studies*, Vol VI, 2005. P. 268.
6. J.K Locke, *Buddhist Monasteries of Nepal*, Kathmandu: Sahayogi Press, 1985, P. 3.
7. Mary S.Slusser, *The Antiquity of Nepalese Wood Carving*, London:University of Washington Press, 2010 P. 19..

bahi Buddha⁸ are some new discoveries that could throw light on the culture people follow. However, even the oldest foundations have been continually rebuilt, often much more recently than one would suspect by looking at the buildings.

Historicity of Buddhism and Some Speculations in Nepal

The archaeological discoveries on Tilaurakot and Lumbini suggest the structural remains of Vihāra that belong to Maurya time. Southern part of Lumbini temple has remains of *catusālā*, *Sabhāgriha* and *uposthāgāra*. These structures belong to the Gupta period; however, the outer walls are Maurya. The different strata of the wall seem to overlap one on another⁹. The historicity of the Vihāra tradition thus verifies an earlier date in Nepal. The massacre of Bidhudhaba, when Śākyamuni was 78, and escape of Śākyas to Kathmandu for safe settlement give some sort of hint that those migrants carry their tradition and culture they follow and most probably the Vihāra tradition they admire and had settled in Kathmandu valley since many legends still give clue for that¹⁰. D.R Regmi is in an opinion that the antiquity of the Newāhs of Kathmandu valley existed as early as the sixth century BC. He confined it with some inscriptional reference of non-Sanskrit Newāh words for assuming the Newāhs for their inhabitation in the valley long before the Licchavis stepped in Kathmandu valley¹¹. It is most likely that when mass migration and settlement occurs they take their culture along with them.

The Yaṅgālhi inscription of Narendradeva mentions the “*Dakshinakoligramdraṅgā*”. Traditionally this place is believed to be the settlement of Koliyas who fled from Lumbini. The term “*draṅgā*” in the Licchavi period denotes a city or higher settlement. Before the status of “*draṅgā*” they were called “*grāma*”. This “*Dakshinakoligramdraṅgā*” signifies it was “*grāma*” previously and then upgraded to *draṅgā*¹².

The Chabahi called Dharmadevacaitya Vihāra is believed to be built by Cārumati,

-
8. Ian Alsop, Kashinath Tamot and Gyanendra Shakya, ‘The Standing Buddha of Guita Bahi Further Thoughts on the Antiquity of Nepalese Metalcraft’. <https://asianart.com/articles/guita/part1/index.html> retrieved on 13-03-20. 1. ū deya dharmmoyaṃ śākyabhikṣo Yaśomitrasya mātāpitarau pūrvvāṅgamaṃ kṛtvā ācāryyopādhyāyānāṃ sarvvasatvānāṃ anuttarajñānavāptaye 2. stu, bhaṭṭāraka mahārāja śrī rāmadevasya sāgra varṣasataṃ samājñāpayataḥ mahāsāmante mahārāja śrī kramalīla kuśalini 3. bhagavato buddhasya kāṇsyapratimā pratiṣṭhāpitā * mārggaśīrṣe śukla trayodaśyāṃ saṃvat a-pka cu pka. The inscription is dated Śaka Era 464 (542 CE). It describes Yaśomitra Śākyabhikṣu donating the bronze image of the God Buddha during the reign of the Great King Rāmadeva and the Great Feudatory Kramalīla.
 9. Gita.Giri, *Prāchin Kapilvastuko Itihās ra Sanskriti*, Lumbini: Lumbini Development Trust, 2019 P. 28.
 10. Gautam Vajra Vajracharya, “Vṛjīkarathya”, *Purnima*, Vol 1. 1965, P. 42.
 11. Dilli R. Regmi. *Ancient and Medieval Nepal*, Kathmandu: Prem Printing Press, 1952 A.D., P.p.1-2).
 12. Dhanavajra Bajracharya, *Licchavikalka Abhilekh*, Kathmandu: Institute of Nepal and Asian studies, 2030, P. 464

daughter of Aśoka¹³. The site of Dharmadeva caitya and the related royal Vihāras has been occupied since early Licchavi times. There are several Licchavi Śilāpatras adjacent or attached to the stupa. The Bramhī script engrave of “Caruvati Thupa” on a brick discovered while renovating Dhando Caitya in 2059 BS gives some sort of connection with the legend of Aśoka to Cābahi¹⁴. Undoubtedly, the caitya is the oldest form of place for worship. D.R Regmi is in a view that during Aśoka’s entry into Nepal, there were many Caityas and it was probably due to the influence the Newāhs derived from the common culture which they shared with the Licchavis¹⁵. Some assumptions of earlier settlement and Buddhist inclinations are based on the Mauryan stupas architecture with Aśokan stupas of Pātan. The existing architecture, well known as the Pagoda style, is adopted and quite a vogue for Vihāra architecture. This style existed in Nepal earlier than elsewhere¹⁶. This gives a testimonial for Newāhs to be of great builders. A network of temples covers the Nepal mandala belonging to the religion that prevailed at those earlier times. The Licchavi inscriptions and the Chinese descriptions validate these assumptions. The Chinese missions which visited Nepal in 646 AD and 665 AD have acclaimed the high artistic sense and taste of Nepalese¹⁷. It is a specialty and a grand one of the Nepalese master builders, where he has shown himself as an adept in symmetrical planning, richness of articulation and in the happy blending of wood and bricks.

Political and Cultural Perspectives for Buddhism in Nepal

D.R. Regmi believes that the Bakataka kings who destroyed the Kuśāna rule seem to have wielded a good deal of influence in the valley. The valley of Nepal seems to have propagated ritualistic Buddhism with wonderful figures, in wood carvings and sculptures obeying the tenets of Buddhist religion. According to the legend, the sanctuary was at one time controlled by the Buddhists and the image then set up was a Bodhisattva. But after the Licchavis were converted into Śaivite worship possibly during this reign, the cult of bodhisattva as the state patronized religion disappeared from the court, though the general population by a huge majority had still adhered to the old system. Apart from the cult of Śiva, the influence of art and sculpture was also very striking¹⁸. The stone image of Jayavarma dated 185 AD¹⁹ and an uninscribed torso of around 1st or 2nd century²⁰ depicting the Kuśāna characteristic in an artistic background supports the above assumption. The style, modelling and iconographic

13. J.K Locke, *Op. cit.*, (f.n.6), P. 401.

14. The brick is in preservation at the National Museum.

15. D.R Regmi, *Op. cit.*, (f.n.11), P. 9.

16. K.P Jayaswal, *Chronology and History of Nepal*. Patna: M.N Barman and Co., 1937. P. 84-85.

17. D.R Regmi, *Op. cit.*, (f.n.11), p. 31.

18. D.R Regmi, *Op. cit.*, (f.n.11), Pp 49-50.

19. Tara Nanda Mishra, ‘Dated Figure of King Jayavarma, The Tradition of Figure Making and the Historical Importance of this Discovery’, *Ancient Nepal*, No.146, November 2000, Pp.1- 23.

20. N. R. Banerjee and B.K. Rijal, ‘Three Early Sculptures from the National Museum, Kathmandu’, *Ancient Nepal*, Vol 4, No. 7, 1968, p. 69.

features of these early sculptures are surprisingly similar to the Mathura-Kuśāna art of India which flourished from the first to the Third centuries A.D²¹. Mishra opines that the Newāhs probably entered in the 3rd century BC, when Aśoka built a number of Buddhist caityas at Pātan but the Mulsarvāstivāda Vinaya sutra has a different story to tell. The later Mahāyāna Buddhism of Nepal was taken from Bihar in its ideas and rituals and same was the case with other sects like Śaiva, Śākta and Vaiṣṇava cults. The gap between years 110 AD to 205 AD in Nepal is filled by Kuśāna coins. It is said that Nepal was conquered by the Indian King, Nimisha. This dynasty ruled for about 145 (205-350 AD) years and ruled by five kings among them Paśupreksadeva is the one who founded Paśupatinath temple and at the same time the flow of Aryan settlers from India occurred²².

After the end of Kuśāna rule, India was overrun by a new wave of religious and cultural awakening amongst the people, which was further pushed and extended with unwavering zeal by the Śaiva Guptās who had now freed the court from its age-long attachment to Buddhism. Till the time of Paśupadeva, who built Paśupati temple, Buddhism had not ceased to be popular in the court, as individual kings extended their support and patronage to it alongside Hindu revivalist culture. May be the good example for this could be a reminiscence of handsome Indra image dated 741 AD. He has a very interesting artistic affinity with Buddhist Vajrapāṇi²³. The inscription coded word like *Vrjika-rathyā* which literary means the road wide enough to drive a chariot where *Vrjikas* from India migrated²⁴. In this background Art Historian Gautam Vajra Vajracharya pointed *Vrjika-rathyā* is the main street of Deupātan that extends from Paśupati temple to Hadigāon, an important settlement of the Licchavi period²⁵. The culture, and the belief thus emerging were supported by a state of amity and concord amongst the followers of both sects, who completely subscribed to this unified cult of worship²⁶. The people unhesitatingly adopted the common culture at that time is obvious from various inscriptions where *hindu* kings have tendered their homage to Buddha and other Mahāyānist deities and vice-versa, which shows the harmonious relation between the followers of the two sects.

21. L. S. Bangdel. *The Early Sculptures of Nepal*, New Delhi: Vikas Publishing House Pvt. Ltd, 1982, p. 5.
22. Madan. M. Mishra, "Indo-Nepal Relations (C. 600 BC to 9th Century AD), Proceedings of the Indian History Congress, Vol. 67, P. 912.
23. Gautama V. Vajracharya, "Corrected Reading of a Nepali Inscription". *Berlin Indological Studies*, vol. 22, 2015: 151-154. *Oṃ yūpagāma yūglake, paścimottararathyāyām luṃkogapāhā, gauṣṭhikebhyah tāmramaya, Śakro dattaḥ, saṃvat 100 60 6 bhādrapada śukla, paurṇamāsyām* || (TRANSLATION: In Saṃvat 166 (corresponding to 741 CE), on the full moon day of the, Bhādrapada month, (this) copper statue of Indra is donated to the members of the Luṃkogapāhā goṣṭhī, (located) on the northwest street of Yūglaka in Yūpagāma (Pātan).
24. Gautam Vajra Vajracharya, "Vṛjika-rathyā", *Purnima*, Vol 1. 1965, p. 14.
25. Gautam Vajra Vajracharya, "Two Dated Nepali Bronzes and their Implications for the Art History of Nepal", *Indo-Asiatische Zeitschrift*, Vol 16. 2012, p. 8.
26. D.R Regmi, *Op. cit.*, (f.n.11), Pp 52.

The relation between Guptās and Licchavis of Nepal is well established by the inscription of Allāhabād. It says Chandra Gupta I (ca. 320-325 A.D.) married to Licchavi princess Kumara Devi. Their son Samundra Gupta I (335-375 A.D.) left an inscription at Allāhabād coding ‘proud to be called grandson of the Licchavis’ while mentioning Nepal as a *Pratyantadeśa* of the eastern frontier kingdom²⁷. The interchange and adaptation with nativity are thus expected because of the great relation between royalties between India and Nepal at that time.

The Buddhist images particularly Buddha and Bodhisattvas are not discovered that can be dated before 4th century in Nepal till now. However, other forms of images giving the glimpse of Nepalese physiognomy are found in many typologies. The fourth century images for instance Virupākṣya image of Paśupati possess mongoloid character having cheekbones and the flat treatment of their faces attest new elements of nativity apart from copied images presumably a contact with the new immigrants from India²⁸. The concept of Avalokiteśvara emerged for the first time in Sukhāvativyūha and it has had an immense impact on Buddhist art. The artist responsible for the Gaṇabāhā Avalokiteśvara of 550 AD would seem to have been associated with the ‘archaic’ style, which can be described as reminiscent of the early sculptural style once prevalent in eastern India and Nepal around the 3rd century, whereas the Kuleśvara image of late 5th or early 6th century, relates to the Guptā Sārnath style²⁹. A few floral designs are delicately etched around the head of the Gaṇabāhā Bodhisattva, indicating thereby the concept of a shower of flowers ie; *Puṣpasvṛṣṭi*³⁰. Nepālī artist seems to have modeled his figure on an icon of the Buddha rather than of the Bodhisattva because the typical sash of the Sārnath Bodhisattva is conspicuously missing here. This image probably is a new practice that has a good sense of fusion between Guptā floral patterns and fleshy body representation in Nepal. The transcendental Buddhas took the Buddhist approach into another level in Nepal Maṇḍala, its later derivatives contribute for popularity in esoteric practice. The Tyāgaltale Caitya inscription of Pātan stands out as important caitya to realize the existence of Amitābha cult including Pañca Buddha around sixth century A.D, which was previously believed to be of late seventh century³¹.

Tibetan and Chinese Resources and Nepalese Inscriptions

According to Tibetan legend Strong-Tsang-Gampo penetrated into Balpo (Palpa)

-
27. A. Ray, *The Art of Nepal*, Delhi: Indian Council for Culture Relations, 1973, p. 3.
 28. Gautam Vajra Vajracharya, “Three Licchavi Period Sculptures under One Roof: The Solomon Family Collection of Nepalese Art”, *Orientation Magazine*, Vol 51. No. 2, 2020, p. 87.
 29. Gautam Vajra Vajracharya, ‘Three Licchavi...’ *op. cit*, Pp 87-95.
 30. P.Pal, *The Arts of Nepal., Part I*, Leiden/ Koln: E.J. Brill, 1974 A.D, P. 24.
 31. Diwakar Acharya, ‘Evidence for Mahāyāna Buddhism and Sukhāvātī Cult in India in the Middle Period- Early fifth to late Sixth Century Nepalese Inscriptions’, *Journal of the International Association of Buddhist Studies*, Vol. 31, No. 1-2, 2008, p. 26.

and Shinkuni (Mustang), two districts of western Nepal. The Nepals king offered his daughter to him in marriage. This marriage proved a boon for the cause of renaissance in Tibet, as the Princess from Nepal took with her a contingent of Buddhist preachers headed by Śīlamanjusri and artists who helped to build a new culture for that country.

The Hādigaon plate inscription of Saṃvat 32 (626 AD) mentions the organization belongs to various sects and forms of worship. The Buddhist Guṃ Vihāra, Mānavihāra, RajVihāra, KharjurikaVihāra, Madhyama Vihāra and Samanya Vihāra getting the grant of 6 *pu* 3 *pa*³². This particular inscription is the true example of inter-religious comfort and balance during *Mahāsāmanta* Amsuvarma. It also signifies that no religion was persecuted.

It has been unanimously held that the Chinese pilgrim Xuan Zang visited Vaisali, if not Nepal, in 637 AD. He described Nepalese to be skilled in art, however they have no learning. The Buddhist monasteries and temples touch each other. There are two thousand monks living in monasteries, belonging to both vehicles. The king is of the caste of Kṣatriya and belongs to the race of Licchavi. He is of pure feeling and eminent in science. He is a loyal Buddhist³³. Regmi opines that the main reason for Amsuvarman being unchallenged for his domination in country and authority is just because the King Sivadeva adopted himself into Buddhist monkhood.

Tang Annals says ‘In the second year of Hien King (657), Hieun -tse and certain others were sent by imperial order to the kingdoms of the west for offering Buddha Kasaya. They went to Nepal towards the South-west. The description for Nepal occurs in following way

“In the capital of Nepal there is a construction in storeys which has more than 200 *tch’en* of height and 80 *peu* (400ft) of circumference. Ten thousand men can find a place in its upper part. It is divided in three terraces and each terrace is divided in seven storeys. In the four pavilions, there are sculptures to make you marvel. Stone and pearls decorate them.” People's houses are constructed of wood. The walls of these are sculptured and painted. They are fond of scenic plays³⁴.

The above statement connected with Nepalese adequacy in Architecture and Art. These qualities eventually opening to believe and think of numerous Mahāvihāras existed during ancient time in Nepal than those recorded in historical documents only. John Locke in his book ‘Buddhist Monasteries of Nepal’ extensively provide historical accounts and dates for individual Vihāras. The various accounts he encountered throughout his study indeed keep him un-satisfied with the antiquity and historical development of the Vihāra tradition in Nepal, specifically Baha and Bahi. He believes

32. Dhanavajra Bajracharya, *Op. cit.*, (f.n.12), Pp. 319-320.

33. D.R Regmi, *Op. cit.*, (f.n.11), P. 87.

34. *Ibid.*, Pp. 103-104.

that the discovered documents are only references, actually antiquity of Vihāra tradition could go very earlier times³⁵.

Conclusion

Vihāras is the dwelling place for the Buddhist celibates. In Nepal, the existence of Vihāra could be speculated from the very ancient time of Buddha by the name Veluvanārama whose remnants still exist. But from historical evidence "Guṃ Vihāra" comes as the most famous and earliest establishment in Nepal maṇḍala. Emperor Aśoka's visit in Nepalmaṇḍala and given marriage to her daughter to Nepalese Devpāla suffer from adequate archaeological evidences albeit, *Vamsāvalis* may connect it somehow with factual visit of his in Lumbini to speculative visit in Nepal Maṇḍala. There were about 18 ancient Vihāras that can be listed at least in Licchavi inscriptions, though they no longer exist now. The reason for that could be the frequent earthquakes in Nepal since it's the 11th in an earthquake prone zone. Vihāras here were built of brick and wood, and because of both the climate and frequent earthquakes there are no existing Vihāra buildings which pre-date the late Malla period. Even the oldest foundations have been continually rebuilt, often much more recently than one would suspect by looking at the buildings. It's so encouraging and hopeful that new dimensions in thinking can be open as we recently discovered inscriptions like Guitol Buddha inscription of 542 AD and Magalbazar Amsuvarma's inscription of 617AD. The vistas and potentials can still be perceived; the only needed thing is proper exploration and support from the related stakeholders in Nepal. The proud announcement could be that "Buddhism during ancient time specifically Licchavi period is highly embellished and beautiful".

Works cited

- Alsop Ian, Tamot Kashinath and Shakya Gyanendra, 'The Standing Buddha of Guita Bahi Further Thoughts on the Antiquity of Nepalese Metalcraft.' retrieved on 13-03-20. Website <https://asianart.com/articles/guita/part1/index.html>
- Bajracharya D. and Malla, K. P. *The Gopālarāj Vamsāvali*, Kathmandu: Nepal Research Centre, 1985
- Bajracharya, Dhanavajra. *Licchavi Kālko Abhikheka*. Kathmandu: CNAS, 2053 B.S
- Bajracharya, Dunda Bdr. (ed. and Trans.) *Dighanikaya*, Lalitpur: Bir Purna Pustak Sangrhalaya, 2000 AD
- Banerjee, N.R. 'Some Thoughts on the Development of Buddhist Art in Nepal', *East and West*, vol. 22, no.12, 1972 AD
- Banerjee, N. R. & Rijal B.K., 'Three Early Sculptures from the National Museum, Kathmandu', *Ancient Nepal*, Vol 4, No. 7, 1968 AD
- Bangdel, L.S. *The Early Sculptures of Nepal*. New Delhi: Vikas Publishing house pvt. Ltd, 1982 A.D.
- _____. *Stolen Images of Nepal*. Kathmandu: The Royal Nepal Academy, 1989 A.D.

35. J.K Locke, *Op. cit.*, (f.n.6), Pp. 29-31.

- Barua, P. R. 'Buddhism in Nepal', PhD Dissertation, Calcutta University, 1981
- Dhaubanjhar. Gopal, *The Settlements of Kathmandu Valley*, Kathmandu: Kalpana Shrestha, 2068 BS
- Jayaswal, K.P, *Chronology and History of Nepal*. Patna: M.N Barman and Co., 1937 AD.
- Joshi, S.M. *Nepāli Dhatumurti Kalako Vikaskrama*, Kathmandu: Royal Nepal Academy, 2032 A.D.
- Korn. Wolfgang. *The Traditional Architecture of the Kathmandu Valley*, Kathmandu: Ratna Pustak Bhandar. 1998 AD.
- Mishra, Tara Nanda. 'Tilaurākot Excavations (2023- 2029 V.S)', *Ancient Nepal*, No. 41-42, 1977
- _____'Dated Figure of King Jayavarma, the Tradition of Figure making and the Historial Importance of this Discovery', *Ancient Nepal*. Vol.1, no. 146, 2000.
- Mishra, Madan Mohan, "Indo-Nepal relations (C. 600 BC to 9th Cent. AD)." *Proceedings of the Indian History Congress*, vol. 67, Indian History Congress, 2006, pp. 910-20, <http://www.jstor.org/stable/44148010>
- Myer, Prudence R. 'Bodhisattvas and Buddhas: Early Buddhist Images from Mathurā.' *Artibus Asiae*, vol. 47, no. 2, 1986, pp. 107-142, JSTOR, www.jstor.org/stable/3249969 Accessed 18 June 2020.
- Pal, Pratapaditya. *The Arts of Nepal*, Part 1, Leiden/ Koln: E.J. Brill, 1974 A.D
- Regmi, D.R. *Ancient and Medieval Nepal*, Kathmandu: Prem Printing Press, 1952 A.D.
- Shakya, M.B. *A Short History of Buddhism in Nepal*. Lalitpur: Young Buddhist Publications, 1986 A.D.
- Shakya, Sanjay. 'The Bodhīsattva: an anticipatory step in Buddhism', *Lumanti pau Smarika*, Vol 1, No 1. 2019 AD
- Slusser, M.S. *Nepal Mandala. Parts 1 & 2*. New Jersey: Princeton University Press, 1982 A.D.
- Snellgrove. D.L 'Shrines and Temples of Nepal', *Arts Asiatiques*. Vol 8, (No. 1), 1961 AD
- UNESCO Report on The Greater Lumbini Area: Religious and Archaeological Sites, Kathmandu: UNESCO and others, 2018
- Vajracharya, Gautam Bir. *Lumbini: Hida Buddhe jāte Śākyamuniti*. (Lalitpur: Taradevi Vajracharya, 2019
- Vajracharya, Gautam Vajra. 'Two Dated Nepāli Bronzes and their Implications for the Art History of Nepal', *Indo-Aiatische Zeitschrift*. Vol.16, No. 5-18, 2012
- _____'Three Licchavi Period Sculptures under One Roof: The Solomon Family Collection of Nepalese Art', *Orientation Magazine*, Vol 51. No. 2, 2020
- _____'Recently Discovered Inscriptions of Licchavi Nepal', *Kailash*. vol. 1 no. 2 1973.
- Whelpton, J. "Themes in the Prehistoric and Ancient History of Nepal", *Rolamba*, vol. 25. No. 2. 2000

Contribution of Brian Houghton Hodgson to Newar Buddhism and its Consequences

Ashok Nanda Bajracharya

Lecturer

Lumbini Buddhist University, Lotus Academic College

abajra111@gmail.com

Abstract

Brian Houghton Hodgson was a well-known figure in Buddhist arena besides his other introductions. He gained the reputation of a Buddhist scholar from his leisurely but passionate work while acted as a British envoy to Nepal from 1820 to 1843 AD, deputed by British East India Company. During his stay here, he involved himself in the study of Buddhism, Buddhist art and iconography, traditional Buddhist and Hindu architecture, Sanskrit Buddhist literary texts, ethnology, linguistics, flora and fauna, ornithology, general and historical accounts of Nepal, genealogical accounts, chronicles, prominent temples, deities, trade and commerce, land system, agriculture, geography and many other fields. Hodgson had very deep passion to learn and know about Buddhism. His curiosity and inquisitiveness to learn more about Buddhism was reflected in his work. He studied Newar Buddhism as well as Tibetan Buddhism, collected many important Buddhist manuscripts, translated and copied them, wrote by himself many papers on Buddhism and above all, distributed all the manuscripts he collected from Nepal to different libraries and museums of the world. The paper tries to highlight his contribution to Newar Buddhism and the consequences it brought.

Key words: *Newar Buddhism, Sanskrit Buddhist literature, manuscripts, monuments, art and architecture, culture, tradition.*

Introduction

Brian Houghton Hodgson was an erudite scholar who worked in Nepal for 22 year long as a British envoy of East India Company under different capacities. During his sojourn here he studied Newar Buddhism including its philosophy, art and architecture and monastic culture. He also collected a huge number of Buddhist manuscripts while working in Nepal. He wrote many articles and books on different aspects of Newar Buddhism and published in various journals. He donated his collections and papers to the libraries of Calcutta, Europe and Australia and thus introduced Newar Buddhism to the western world. Very little was known about Nepal and Buddhism before Brian H. Hodgson's time to the western world though the earlier visitors like Kirkpatrick and Francis Buchanan Hamilton had written up their limited experience in Nepal.

Hodgson's writings and collections are preserved in renowned libraries and museums of India and western countries viz., Europe, America and Australia, and have been serving as a source of inspiration and primary source to many Nepali, Indian and western scholars studying Buddhism and other aspects of Nepal. Although there are handful of articles, booklets and some passing references in the books by various authors about Brian Hodgson, an exhaustive study has not been made so far focusing on his contribution to Newar Buddhism. So it is reasonable that an attempt is to be made to study on him with special reference to his contribution to Newar Buddhism,

culture, traditions, art and architecture.

Objectives: It has following objectives:

1. To introduce Newar Buddhism and Brian H. Hodgson as a Buddhist scholar.
2. To explore status of Buddhism during his tenure and highlight his works both published and unpublished in the Buddhist field of Nepal.
3. To highlight Brian Hodgson's contribution to Newar Buddhism of Nepal and to its familiarization to the western world.

Methodology: Research work is conducted on the basis of following methods:

1. Textual studies on published and unpublished articles and books related to the subject are secondary sources of information for the present study.
2. Concerned Buddhist scholars, resource persons like historians, academicians, culturists, archaeologists and other personality are also consulted for related information.
3. Internets, libraries and museum visits are implemented to this study.

Newar Buddhism and its Status during Hodgson's Time

Newars, the aborigine inhabitants of Kāṭhamāṇḍu valley (also culturally known as Nepal Maṇḍala), have been following own unique type of Buddhism from the early stage. It is adapted under the socio-cultural environment of Nepal Maṇḍala and follows Mahāyāna Vajrayāna Buddhism which was developed during 1st to 6th centuries in India and reached its height by 13th / 14th century. Its motto is to liberate others before liberating oneself by attaining the Buddhahood. To attain Buddhahood one should follow the path of Bodhisattva. Newar Buddhists also venerate various Buddhas like Pañca Buddha besides Śākyamuni Buddha. Newar Buddhism is characterized by tantrism, ritualism and meditation. For this they worship different esoteric deities like Cakrasamvara, Hevajra, Kālacakra, Mahākāla etc. They also worship deities like Rāto Machendranātha (locally 'Bungdya', 'Karunāmaya') as Padmapānī Bodhisattva, Seto Machendranātha ('Janubādyā', 'Karunāmaya') as Avalokiteśvara Bodhisattva, Gaṇeśa, Sarasvotī, Lakṣmī, Śiva etc., and practice rituals like Homa or Yajña and sometimes Bali (animal sacrifice) etc., which Hindus also do. So all these Buddhist practices adapted according to socio-cultural condition of Nepal Maṇḍala was identified as Newar Buddhism by the western writers including Brian H. Hodgson.

Newar Buddhism is also interpreted as the admixture of the doctrine of Mahāyāna and Vajrayāna, and the worship of seemingly Hindu deities especially those to which later Tantras are devoted. It is primarily ritual Buddhism. Ritual performance is a part of tantric practice in Vajrayāna tradition. This tradition was actually derived from the Siddhas of Nālandā and Vikramaśīlā universities, which in course of time disappeared

from India but was retained in Nepal. However over the years it developed its own peculiar characteristics possessing its own indigenous elements not found in Indian Mahāyāna Buddhism. Bajrācārya and Śākyabhikṣu were two main caste communities among the Newar Buddhists who were/are regarded as the monks in Newar Buddhism. Bajrācāryas were the masters of tantric Buddhism and ritual specialists whereas the Śākyabhikṣu were semi priest Buddhist monks. They maintained and are still maintaining the Sangha tradition of Triratna: Buddha Dharma and Sangha, the triple gems of Buddhism and live in Vihāra. The period (1097 – 1147 AD) was the booming period for Newar Buddhism¹. Nepalese Art and craft were based on Buddhist philosophy. The Bajrācāryas were strong religious force of the Buddhist community. They guided the social and religious behaviours of the Newar Buddhists.

With the decline of Pala dynasty in Vihāra and Bengāl in India, the facilities being enjoyed by the Buddhists in these regions were snatched away by the Bramhinal social institutions. Consequently, Nepal remained the only safe place for Buddhism. Buddhists of India and Tibet were warmly received and treated here. Hodgson also mentioned about southern immigrants (i.e. India) from Moslem and brahminical bigotry.² Nepal was the sole custodian of this faith as its population is principally Baudha (Buddhist).³ Their trading activity facilitated in creating an ideological bridge between India and Tibet. All streams and currents of Buddhism of this period flowed down in Nepal which highly developed Buddhist religion, philosophy, literature, music, iconography, painting, art and architecture of Nepal.

Newar Buddhism does not follow full monastic Buddhism. So there is no celibate monk in Newar Buddhism.⁴ However, monasticism is believed to have existed till the advent of Malla king Jayasthiti Malla in 14th century who implemented caste system and discouraged monasticism. Now, though Newar Buddhism has no place for full-fledged monastic life, Newar Buddhists especially Bajrācārya and Śākya boys observe four days monastic life during their ordination “Cudākarma” at their early age.⁵

One of the special characteristic peculiarities of Newar Buddhism is that its rituals and sacred literature are written in the Sanskrit language⁶, because of which we can call Newar Buddhism the only surviving form of “Sanskrit Buddhism”. With the Muslim invasion in India in 13th century, many Buddhist scholars, monks and their

-
1. Rājendra Rāma, *History of Buddhism in Nepal*, (Patnā: Śrīmatī SavitāDevi for Janabhārati Prakāśana, 1978), Pp 144,145,146.
 2. Brian H. Hodgson, *Essays on the Languages, Literature. And Religion of Nepal and Tibet*, (London: Trubner & Co, 1874), P. 2.
 3. Ibid, P.3.
 4. urendra Man Bajracharya, ‘Monasticism in Buddhism of Nepal Mandala: Continuity and Changes’ a PhD Dissertation submitted to Dean’s Office, Faculty of Humanities and Social Science, T.U, 2014, P.8.
 5. Ibid, P.156.
 6. Hodgson, *op.cit.* (f.n. 2) Pp. 11-19.

followers escaped the suppression and fled to Nepal. They had also brought with them a vast collection of Sanskrit Buddhist manuscripts.⁷ The Newars of the Kāṭhamāṇḍu Valley accepted them and their religious and cultural inheritance.

The Buddhist Newars preserved thousands of texts that include both Sūtras and Tantras. The renowned Nepalese monk scholars of the Nālandā and Vikramaśīlā Vihāra in India who escaped Muslims invasion and came back to Nepal continued the tradition of teaching and studying Buddhism in local Vihāra. The spiritual sense of Nepalese Buddhists further contributed to preserve Buddhist manuscripts. Many renowned Nepalese monks or scholars or Paṇḍitas such as Bhāro, Advatyavajra, Ratnarakṣita, Ravindradev, Suratbajra, Lilābajra, Sasvatbajra, Ratnabajra, Mañjubajra and others had made great contribution to the propagation of Vajrayāna Buddhism and had written many important Buddhist texts in Sanskrit in different Newari scripts e.g. Rañjanā, Pracalita lipi, Bhujimol etc. thus enriching the Sanskrit Buddhist literature in Nepal. Many of those scholars were the teachers of famous Tibetan monk scholars and were popular in Tibet also. Many Tibetan learners used to come to Nepal to learn Buddhism from Nepali and Indian teachers. Many Indian scholars used to come to Nepal to teach Buddhism to Tibetan students. So Nepal was learning or teaching center to both Tibetan learners and Indian teachers. It was a transit place also to Tibetans who wanted to go to India to learn and to Indian teachers who wanted to go to Tibet to teach Buddhism.⁸ This trend also helped in the accumulation of the Buddhist texts in Nepal.

Patronage of Licchavī kings such as Vṛsadeva, Mānadeva, Śivadeva, Narendradev and Anśuvarma and some Malla kings like Siddhi Narsingh Malla, Śrī Nivāsa Malla and Pratāpa Malla also promoted Newar Buddhism and helped in the development of Buddhist art and architecture, literature and scholarship, and philosophy and spirituality. Licchavī period was regarded as the golden period for the Buddhists of Nepal. Buddhist manuscripts were regarded as precious objects and were used as gifts to strengthen ties with the neighboring countries as an exchange of heartfelt feelings and cordiality.

The tradition of copying Buddhist texts in the monasteries and possessing them by every Buddhist householder and reciting them daily or in religious occasions as an act of piety and accumulating merits also promoted the Buddhist scholarship of Nepal. The tradition of publishing Buddhist texts in the name of the deceased family member and distributing them to the relatives and others as an act of sharing merits to the passed one also enriched the treasure of Buddhist texts.⁹ Consequently Nepal became the largest repository of Sanskrit Buddhist texts and famous learning center of Mahāyāna and Bajrayāna Buddhism at medieval time. Nepal still has a vast quantity

7. Bajracharya, *op.cit.* (f.n. 4) p. 196.

8. Bajracharya, *op.cit.* (f.n. 4), p. 447.

9. Ibid, p. 236.

of Sanskrit Buddhist manuscripts preserved in National Archives, Āsā Saphu Kūthī, Keśara Pustakālaya, Vīra Pustakālaya, TU Central Library, Lotus Research Center, in the Vihāra and monasteries, and in collection with private Buddhist householders etc.

Earlier majority of people living in Nepal Maṇḍala were Buddhists. Hodgson has also mentioned at several places in his writings Nepal as Bauddha country and country of Newars. Later over the time, different Hindu rulers like Licchavīs, Mallas, Śāhas and Rānās ruled in the Nepal Maṇḍala and left their Hindu influence on the people and converted great many people into Hindu. However many Licchavī kings like Mānadeva, Śivadeva, Anśuvarma and Narendradev exhibited Buddhist inclination and had done great contribution to Buddhism and the period was taken as the Golden age for the Buddhists. In Malla period though influence of Hinduism increased with the advent of Jayasthiti Malla, still much damage was not made to Buddhism. But the real downfall of Buddhism started with Śāha Dynasty and Rānā regime.

After the advent of Hindu king Pṛithvīnārāyaṇa Śāha, his unification of minor states into a single nation Nepal in eighteenth century and the rise of the Rānā regime, the Buddhists were gradually being converted into Hindu due to different causes like pressure on the public, suppression on the Buddhists, declaration of Hindu nation in the constitution, government policy favoring Hinduism, better job opportunities for Hindus etc.¹⁰ There was continuous influx of Hindu culture, tradition and ritualism in Nepal Maṇḍala or Nepal. Consequently, for the survival, Newar Buddhists incorporated many elements of Hinduism like practice of Homa, Yajña, sacrifice (Bali) of animals, worshipping of Hindu deities Gaṇeśa, Sarasvoṭī, Śiva, Lakṣmī etc., in Buddhism. This way Newar Buddhism faced a sizeable loss of Buddhist population causing mixed up with Hinduism.

The status of Buddhism was very volatile and weak in Nepal Maṇḍala or Kāthamāṇḍu valley during Brian Hodgson's sojourn in Nepal. Majority of the people were Buddhist but the king was Hindu. The country was ruled by King Rājendra Bīr Vikram Śāha, a Hindu king from Śāha dynasty. Prime Minister was Bhim Sen Thāpā who was also a Hindu. The administration and the legislation were highly influenced by Hindu concept. So there was a predominance of Hinduism at the court of Nepal. But the people were mostly Buddhist and there was therefore the predominance of Buddhist practice and culture in public level. Frequent addresses to Nepal by Hodgson and other renowned scholars as the country of Bauddha also prove that there was a strong hold of Buddhism in the society. Buddhism was being suppressed by the rulers. Monks were not allowed to propagate Buddhism, to summon Buddhist discourse. Many monks had been charged for spreading Buddhism and had been expelled from the country. Monks had to disseminate the Buddha's teachings in the form of songs (music) which was later got popular as Jnānmālā bhajan. Many Buddhist monuments and Sanskrit Buddhist

10. Ibid, Pp. 210-211.

manuscripts preserved in monasteries and temples were destroyed, either burnt or buried. Senior locals residing around Hanumāndhokā, Makhan say: Many Buddhist manuscripts were buried behind the Kāla Bhairab shrine and below Mahādev-Pāravati temple by Rana Prime Ministers. So they say not to step over the place where the monuments were buried, while taking round of the temple. It is said Hodgson had also collected many valuable Buddhist manuscripts from Rana regime by requesting them before they were being destroyed.

Brian Houghton Hodgson and His Work on Buddhism

The British Residency was established for the first time in Nepal after the treaty of Sugaulī of Anglo-Nepal war of 1814-16 AD. Brian Houghton Hodgson came here as an Assistant Resident at first in 1820-22, was transferred to India in 1823 and again came back in Nepal and worked as Postmaster in 1824, Acting Resident in 1829 and later became the Resident in 1831 and stayed here till 1843. As an Assistant Resident, he stayed in Kāthamāṇḍu two years. Buddhists were restricted from different activities by the court of Nepal and were being watched in close surveillance by the latter. They were not permitted to travel outside the Kāthamāṇḍu Valley. Despite restriction during this short stay he developed his first interest in Buddhism and came in contact with the Nepalese eminent scholar Amṛtānanda Śākyabhikṣu of Mahā Bauddha of Lalitpur who possessed an encyclopedic knowledge in the sphere of Buddhist philosophy, religion and culture. It was during this early period that Hodgson obtained from Amṛtānanda and others the collection of Buddhist Sanskrit manuscripts. His work comprised of his articles, collection of articles, Buddhist manuscripts, arts, paintings, publication and distribution etc.

Association with Pandit Amṛtānanda Śākyabhikṣu

Hodgson had the great opportunity to attract the friendship of the greatest Paṇḍita of the time of Nepal, a friendship which grew into a reverential affection on both side. Paṇḍita Amṛtānanda, a direct descendant of the famous tantric master Mahā Paṇḍita Jayamuni Śākyabhikṣu and grandson of Paṇḍita Abhayarāja who had started the construction of Mahābauddha temple in Lalitapur, was an accomplished scholar in his own right. Amṛtānanda at Hodgson's request compiled a number of reference guides including *Dharmakośasaṃgraha* in which Amṛtānanda wrote about the Vihāra and their builders. He also wrote *Nepaliyadevatā Kalyāṇama* which Hodgson translated and published in the Journal of the Asiatic Society of Bengāl in 1843. All in all Amṛtānanda's works translated by Hodgson according to Harihar Rāj Jośī's study¹¹ are:

- 1) Description of Buddha Gaya
- 2) A Sketch of Buddhism derived from the Buddhist scriptures of Nepal.

11. H. R. Jośī Indu Jośī, *Paṇḍita Amritānanda Śākya (Bāmra)*, (Kāthamāṇḍu: The Nepal Studies: Past and Present, 2003), p.50.

- 3) Nepal Devatā Kalyāna
- 4) Dharmakośa Saṁgraha
- 5) Dharmakośa Mahimā
- 6) Dharmakośa Vyākya
- 7) History of Nepal in Sanskrit

Amṛtānanda also supplied him a huge mass of Sanskrit Buddhist manuscripts stored in the local householders. Hodgson quenched his thirst and inquisitiveness to know more about Buddhism from Amṛtānanda. Amṛtānanda would answer his every question and curiosity about different aspects of Buddhism. In 1823 after being thoroughly impressed and inspired by Amṛtānanda's erudition Hodgson proposed to Amṛtānanda a set of questions and his answers ignited him with further scientific pursuit and analysis. After series of debate, discussion and interaction between guru and celā with a lot of exchange of ideas and thoughts Hodgson then wrote condensed notes *Silence of History*.¹² Whatsoever Hodgson wrote on and about Buddhism that were all based on the views, expressions and interpretations as provided to him by Paṇḍita Amṛtānanda. Besides philosophical counseling and providing Buddhist manuscripts Amṛtānanda also guided Hodgson to various Buddhist shrines, temples, and places of historical and archaeological and cultural importance in Kāṭhmāṇḍu Valley. Hodgson had been getting continuous assistance of Amṛtānanda in the field of Buddhism till the death of Amṛtānanda in 1835. Had not been there Amṛtānanda's assistance, it would have been impossible for Hodgson to explore the treasure of original Sanskrit Buddhist texts and make it public. So Hodgson used to address Amṛtānanda as his guide, philosopher, teacher, 'my old friend' and well-wisher 'Kalyānamitra'.

Over the time he changed himself according to Nepali culture. He adopted Nepali dress and became vegetarian and teetotaler. Part of Hodgson's influence with the Nepal chiefs was due to the extraordinary reputation which he acquired at this time as an abstemious man, deeply versed in divine things. His Buddhist learning won the friendship of the Tibetan monks, the Grand Lama (Dalāi Lāmā) himself. His tireless search for Sanskrit manuscripts and his transcriptions of Hindu texts drew him near to the Paṇḍitas of the Nepal Court. He became almost a Brahman in regard to food and drink after his severe illness in 1837. In 1839 he wrote to his sister¹³:

"I touch not meats or wines, and find the Indian habits of food well suited to the climate".

By his strictly vegetarian diet he acquired the sobriquet of "The Hermit of the Himālayas,"¹⁴ and sanctity in the eyes of the Nepalese. Hodgson was fluent in Newari

12. Ibid, p.15.

13. W. W. Hunter, *Life of Brian Houghton Hodgson*, (London: John Murray, 1896), p.87.

14. Ibid.

language. He even preferred to talk in Newari rather than Nepali to khardār Jit Mohan Mān Singh and other members of his local staff and the visitors to the Residency. Later he stayed in a bungalow in Kakanī, northwest of Kāṭhamāṇḍu, after his appointment as a Resident. He was often found talking Newari with his family by the locals.

Hodgson addresses Nepaul Proper or the country of the Newars¹⁵ to Nepal Maṇḍala. He writes: "The Śāha conquest (Gorkhālī power as he addresses) in the Valley did not make any material impression on Newari Language due to self-sufficient status of the Newars but their religion (Buddhism) made them feel insecure from ancient Hindu immigrants and latter Hindu conquerors. Prior establishment of Buddhism in Nepaul Proper prevented this Brahmanical southern from penetrating there, where, however, ages before, some southern had already entered who were no other than the Buddhists fleeing from Bramhanical bigotry"¹⁶.

He involved himself in the study and collection of Buddhism covering wide aspects of Mahāyāna and Vajrayāna Buddhism in Sanskrit texts. They covered philosophy, eulogy, commentary, art and architecture, historical events, chronicles, epic, drama, record of events, astrology, medicine, religious doctrine, ritual, lexicography, music, caryā songs, paintings, eroticism, iconography, grammar, ethics, stories, Dhāraṇī, Tantra, Mantra, Sūtra, Purāṇa, Jātaka, Avadāna, Pūjābidhi, Karmakāṇḍa, Vamsāvali and so on. He had collected huge quantity of Sanskrit Buddhist manuscripts like Lalitavistara, Kāraṇḍavyūha, Avadāna, Aṣṭasāhasrikā Prajñāpāramitā, Svayambhū Purāṇa, Sukhāvatīvūha, Dhāraṇī Saṁgraha, Pañca Rakṣā, Nāmsangiti, Sadhanāmālā, and Ekallavira Candamahārosana Tantra and so on.

Besides Buddhist collection he also studied and collected materials on Hindu architecture, ethnology, linguistics, flora and fauna, ornithology, general and historical accounts of Nepal, genealogical accounts, chronicles, prominent temples and deities, trade and commerce, land system, agriculture, geography and many other fields. There were nearly 100 bound volumes containing up to 3000 manuscripts in English, Nepali, Newar, Tibetan, Sanskrit, Persian and Urdu together with some in Tibeto-Burman languages such as Limbu and Lepcā in Hodgson's collection. Many of these collections he sent to Royal Asiatic Society in London, Asiatic Society in Calcutta, in Paris etc.

In 1844, he returned to Calcutta, went back to England and again came to India and tried to stay in Nepal but was not allowed to stay here by British East India Company and thus decided to stay in Darjeeling leaving the job. During his about thirteen years' stay in Darjeeling he focused his work on Buddhism and ethnology and linguistics. He even hired artist Rāj Mān Singh from Kāṭhamāṇḍu to draw the sketches

15. Hodgson, *op.cit* (f.n. 2), Pp. 2-3.

16. Ibid.

of Buddhist monuments and animals¹⁷. In 1858, he went to England deciding never to return back again. He had already collected about three large boxes full of manuscripts to write for the History of Nepal. He distributed his collections for “A History of Nepal” to the India Office Library in 1864, for the use of all workers in the field of Nepalese research.

Brian Hodgson's Papers on Buddhism

Hodgson's investigations into Buddhism and the Newar and Tibetan languages, which took up much of his time in the early years, resulted in his major works like "Notices of the languages, Literature and Religion of Nepal and Tibet" and his "Sketch of Buddhism derived from Baudha Scripture of Nepal" both published in 1828 appearing in the Transactions of the Royal Asiatic Society of Great Britain and Ireland. These articles were his first articles and the most substantial contribution to the European study of Buddhism. This was the time when William Jones and some others were writing “the Buddha was an African” with the base that there were curly hairs and full lips in the Buddha’s statues. But Hodgson was able to confidently dismiss the theory held by William Jones and others. He was a leading figure in these debates, wrote and published articles on Buddhism. Out of 184 philological and ethnological and 127 scientific papers as well as some valuable pamphlets he wrote touching many subjects, he wrote 18 papers on Buddhism. He commissioned to Amṛtānanda and a team of copyists to transcribe manuscripts for him. His salary £ 4000 a year¹⁸ was a substantial sum enough to allow him to employ the people needed for his studies. He even commissioned an artist named Rāj Mān Singh to sketch Buddhist monuments like vihāra, temples, monasteries, deities, palace, and drawings of other fields of his interest like birds and animals etc. He continued to collect and copy manuscripts as far as possible. Below given is a list of his collected articles.

List of His Papers on Buddhism¹⁹

1. Sketch of Buddhism, derived from the Baudha Scriptures of Nepal, *Trans. R.A.S.*, Vol.II
2. Quotations in proof of the above. *J.R.A.S.*, Vol.V
3. On the Buddhist Symbols, *ib.*, Vol XVIII
4. On the Resemblance of the Symbols of Buddhism and Saivism. *Quart. Ori. Mag.*, Vol.VII, two papers.
5. On the Resemblance of the Symbols of Buddhism and Sinaism. *Quart. Ori.*

17. According to Dr. Ramesh Dhungel, besides Rāj Mān Singh, there were other artists also namely Rajbir Citrakār, his uncle Bhaju Mān (Macāma), Bhavānī Śankar and Thāpā etc.

18. According to Prof. Dr. T.R.Vaidya, it was Rs.1200.00 per month.

19. (Source: The Sanskrit Buddhist Literature of Nepal, pg XXVI)

Mag., Vol. VII,

6. On the Bauddha Literature and Religion of Nepal. *As. Res.*, Vol. XVI
7. Sketch of Buddhism. *J.A.S.*, Vol. V
8. On Bauddha Inscriptions, *ib.*, Vol. III
9. On Ancient Inscriptions, *ib.*, Vol. III
10. On Sāranātha Inscriptions, *ib.*, Vol. IV
11. Remarks on an Inscription in the Runga and Tibetan characters from Nepal, *ib.* Vol. IV
12. On the Ruins of Samaran (Simroun), *ib.*, Vol. IV
13. On the Relics of the Catholic Mission in Tibet and Nepal, *ib.*, Vol. XVII, p. II
14. A Bauddha Disputation on Caste, *Trans. R.A.S.*, Vol. III
15. On the Primary Language of the Buddhist Writings, *J.A.S.*, Vol. VI
16. European Speculations on Buddhism, *ib.*, Vol. III
17. Remarks on M. Remusat's Review of Buddhism, *ib.*, Vol. III
18. Translation of the Nepal Devatā Kalyāna, *ib.*, Vol. XII

All these articles were compiled at one place and were published in his *Illustration of the Literature and Religion of the Buddhists* in 1841 and reprinted in 1870 and again finally issued as the opening section of Hodgson's first set of *Collected Essays* in 1874. This book brought an extraordinary sensation in Europe at the time when scholars were tired of polite speculations about Buddhism and wanted to know real Buddhism.

Distribution of His Collection

His passion for collection made him the largest and most munificent collector of manuscripts, ancient texts, and vernacular tracts that ever went to India. He handed them over to the learned Societies of India and Europe in trust for scholars who could bring to their investigation the final processes of modern research. His magnificent generosity enriched not only the British Museum, the India Office Library, and the Asiatic Societies in Great Britain and in India, but also the Institute of France and the Societe Asiatique de Paris with treasures which have not even yet been completely explored.

But in the beginning it was not that easy for him to collect those Buddhist manuscripts as Newar Buddhists did (still do) not want to expose their esoteric dogmas and symbols to the outsiders, not even to the other castes among the Newars. He writes:

“The Nepaul Buddhists are very jealous of any intrusion into their esoteric dogmas and symbols; so much so that though I have been for seven years

enquiring after these things, my old Bajra Ācārya friend only recently gave me a peep at the esoteric dogmas...²⁰.”

Despite so many difficulties and obstacles he was able to collect many Sanskrit and Tibetan Buddhist scripture. They included the most important sūtras and tantras of Sanskrit Buddhism.

According to Shankar Thāpā²¹ he collected 381 bundles of manuscripts consisting of 200 separate works. They were distributed as follows:

1. Asiatic Society of Bengāl ----- 85 bdl
2. Royal Asiatic Society of London ----- 85 "
3. India Office Library, London ----- 30 "
4. Bodleian Library, Oxford ----- 7 "
5. Societe Asiatique de Paris and Mr. E. Burnouf— 74 "

In 1858 St. Paul's School, Darjeeling----- 894 pc

British Museum ----- 1800 pc drawings (later distributed to
National History Museum & London Zoological Society)

College de France ----- 60 " (later distributed to Musee Guimet
in Paris)

Comments and Honours for His Work

His work was appreciated from all around the world. According to John K. Locke: “Brian Hodgson was the first researcher of Newar Buddhism. His published papers on the subject and the collections distributed to Calcutta, Britain, and France brought to light the existence of Mahāyāna and Bajrayāna texts in the original Sanskrit. His works went on revolutionizing the concept of European scholars about Mahāyāna Buddhism for subsequent scholarship²².” Newar Buddhism became a subject of great interest for foreigners since then.

Sylvain Levi, the author of monumental book "Le Nepal (1905 – 8) writes Hodgson as a treasurer of knowledge respected by the erudite as a benefactor and creator, and his work, considerable in quantity, reflecting the ease and variety of his intelligence”.

By 1837, his painstaking works started to click. Honours, too, began to rain upon him. The Royal Asiatic Society and the Linnean Society in England elected him

20. Hodgson, *op. cit.* (f.n. 2), p.40.

21. Shankar Thāpā, *Buddhist Sanskrit Literature of Nepal*, (Seoul, Minjoksa Publishing Company, 2005), p.35.

22. John K. Locke. S. J., *Karuṇāmaya*, (Kāthamāṇḍu: Sahayogi Prakashan, 1980) p. xv.

to their bodies with great regard. The Zoological Society of London nominated him as a corresponding member. The Societe Asiatique de Paris and the Museum d'Histoire Naturelle paid him high distinction.

Scholars and naturalists of worldwide fame had regular correspondence with him: Csoma de Koros, Burnouf, Jacquet, Mohl, Prinsep, S. Wilkinson, [Lord] Macaulay, Cecil Bendall, Austine Waddell, and Professor T. Miller of Strasburg, Professor Tawney, W. W. Hunter and many others. There were regular visits of high dignitaries at his residence: Sir Joseph Hooker, President of the Royal Society, Sir Henry Yule, the finest Indian historical scholar, Sir Donald McLeod who had splendidly governed the Punjab, Sir Walter Elliot from the Scottish border, Professor Max Muller from Oxford, Professor Cowell from Cambridge, Dr. Ncedham Cust, Sir James Colville, President of the Bengāl Asiatic Society, and Arthur Grote, President of the Royal Asiatic Society. Many famous books are written by renowned writers with the reference of his collections.

Burnouf comments²³ on the first essay published in 1828 in *Bengāl Asiatic Society's Journal* as full of new ideas on the languages, literature, and religion of the Buddhists of Nepal and Tibet containing all the essences of Buddhism of that country which has never since then been surpassed or even equaled. People came to know that there were tremendous collections of Buddhist Sanskrit manuscripts in the monasteries (vihāra) of Nepal.

For Hodgson's discovery, he was revered by The Asiatic Society of Paris by conferring on him the rare distinction of its honorary membership and gold medal engraved "*A Monsieur Hodgson la Societe Asiatique reconnaissante*"²⁴.

Albrecht Weber opines, "What had been earlier so many riddles guessed at from second-hand sources, were answered by Hodgson once and for all from the original texts"²⁵.

Author R. L. Mitra states that "Before his (Hodgson's) time all that was known of Buddhism was crude, vague and shadowy, derived from secondary and by no means reliable sources. He it was who established the subject on a sound philosophic basis"²⁶.

Author Rājendra Rām writes: "Brian Hodgson was the pioneer to start the study of Buddhism in Nepal. In 1823 he announced that he had discovered in the libraries and monasteries of Nepal the original documents of the Buddhist canon. Since then a

23. Hunter, *op. cit.* (f.n.13), p. 276.

24. Ibid. p.277.

25. Ibid, Pp. 277-278.

26. Rājendra Lāla Mitra, *SanskritBuddhist Literature of Nepal*, (Calcutta: Sanskrit Pustaka Bhandāra, 1882), p.xiii.

series of significant studies of northern Buddhism flowed from his pen”²⁷.

The Hungarian scholar Csoma de Koros writes on Hodgson's illustrations of the literature and origin of the Buddhists as a wonderful combination of knowledge on a new subject with the deepest philosophical speculations, and will definitely amaze the people of Europe.²⁸

Hodgson’s discovery became a basis of study of Northern Buddhism in Britain and Europe. Mountstuart Elphinstone admits in his *History of India* that even his general account of the Bauddha tenets is chiefly derived from the complete and distinct view of that religion given by Mr. Hodgson.²⁹

Hodgson himself replies to a question asked by a Dean if there was anything in Buddhism that could be illustrated:

"Buddhism is simply the creed most widely spread over the face of the earth. It has more followers than any other religion in the world, and it is older than our own. It has vast and learned literatures. Perhaps you might find it not worthy of attention of an educated man or even of a dignity of the Church".³⁰

General Sir Alexander Cunningham³¹ writes to Hodgson that he has found in his work the only clear and intelligible account of Buddhism."

The Royal Asiatic Society of Great Britain, in its memoir of Hodgson after his death in 1894, writes about his services in a sentence:

"To him the world still owes the materials for knowledge of the great proselytizing faith which was the one civilizing influence in Central Asia"³².

Some of his collections dated back to eleventh and twelfth century. Those collections brought a new revelation to the Western world of scholarship for which Eugene Burnouf honored him as "The Founder of the true study of Buddhism on the basis of the texts and original remains." He wrote the *History of Indian Buddhism*, an excellent job ever done in the European history, with the only reference of Hodgson’s collection. For his valuable work, the French King decorated him with the Legion of Honour; the Institute de France appointed him a Corresponding Member; the Societe Asiatics honoured him with gold medal.

With the collection sent to the Bengāl Asiatic Society at Calcutta Dr. Rājendra

27. Rājendra Rāma, *op. cit.*(f.n.1), Pp.1-2.

28. Csoma de Koros in the *Bengāl Asiatic Society's Journal*, July 1842.

29. Mountstuart Elphinstone, *History of India*, (ed.). 1874, p.114.

30. Hunter, *op. cit.*(f.n.13), p.273.

31. *Ibid*, p.278.

32. *Ibid*.

Lāla Mitra wrote a monumental work on *The Sanskrit Buddhist Literature of Nepal* published by the Asiatic Society of Bengāl in 1882 which was perhaps the highest achievement of Buddhist scholarship of the century. He also published *Lalitavistara* and the *Aṣṭasāhasrikā prajñāpāramitā* from the collection presented by Hodgson.

In 1858 and 1864 he distributed a mass of Sanskrit manuscripts and Buddhist drawings to the Institute of France, the British Museum, the National History Museum and the London Zoological Society, the College de France, the Musee Guimet in Paris, the Royal Asiatic Society London and the Secretary of State for India.

Scholars Moriz Winternitz, Arthur Berridale Kieth, Prof. Theodorr Aufrecht, Tawney, Thomas, William Jones and Burjorjee S. Ashburner and many others have studied and worked on Hodgson's collections like listing, editing and publishing catalogues on those manuscripts in their respective libraries and musuems like the Bodleian Library, the India Office Library and the Royal Society of London.

Ramesh Dhungel, who prepared the first draft of the catalogue of the collections deposited in the libraries of London, describes the collection as 'an uncategorized encyclopedic 18th/19th century record of Nepal'.³³

When the brilliant paleographer of the Cambridge University and the British Museum, Mr. Cecil Bendall, made his journey to Northern India in 1885, the Hodgson collection at Calcutta was almost the first shrine which he visited. He declared that Hodgson's works formed the most important contribution to the bibliography of the literature of Buddhism³⁴.

Thus, Nepal as a repository of vast quantity of Buddhist Sanskrit manuscripts which was unknown to the outside world till Hodgson's role in exposing them came into limelight. The philosophy of Mahāyāna and Bajrayāna Buddhism written in these manuscripts in Sanskrit in different Newari scripts attracted many foreign scholars. So these manuscripts were very precious and of immense importance as they highlighted Mahāyāna and Bajrayāna Buddhism or above all Newar Buddhism of Nepal which also helped to introduce Nepal as a Buddhist country to outside world. The credit to reveal the Buddhist Sanskrit literature which was once deemed to have been lost, to the outside world thus goes to Hodgson. With the revelation of the Buddhist Sanskrit literature to outside world through Hodgson, Newar Buddhism also came into attention of foreign scholars. He deserves right recognition for it.

A letter to Hodgson from Albrecht Weber, Berlin, 1882, quotes:

“The history of Buddhism is now emerging from the darkness, in which it has been

33. John Whelpton and Michiel Hutt, A report on 'The Catalogue of the Hodgson Collection in the British Library', p.129.

34. Hunter, *op. cit.*, (f.n.13) , P.p. 281-282.

buried for ages, and your name will be connected forever with its restoration.”³⁵

In an 1862 review of Barthelemy Saint-Hilaire's, Friedrich Max Muller writes:

“The real beginning of an historical and critical study of the doctrine of Buddha dates from the year 1824. In that year Mr Hodgson announced the fact that the original documents of the Buddhist canon had been preserved in Sanskrit in the monasteries of Nepal”.³⁶

There remains no doubt after having known of his published materials penned by him and his collection and distribution of literary materials that he was a multi-talented scholar and his erudite personality is most revealed in the field of Buddhism.

Conclusion

So during the sojourn of Brian Hodgson in Nepal, internationally Buddhism was not explored yet. Outer world did not know much about it. The Oxford English Dictionary reports that the term ‘Boudhism’ had first appeared in English in 1801 only. Buddhism was not classified as world religion by Europe until the last decades of the nineteenth century. Prior to those only four religions i.e. Christianity, Judiasm, Islam and Paganism were classified as major religions in the world. It was only in early decades of nineteenth century that the conclusion was beginning to be drawn that the religions observed in Burma, Siam, Ceylon, Tartary, Japan were somehow the same, that the Sagamoni Borcan (may be mispronunciation of “Śākyamuni Buddha”) mentioned by Marco Polo in his description of Ceylon, the Godama (mispronunciation of “Gautam”) mentioned by Father Sangermano of the Roman Catholic mission to Rangoon, the Fo of China, the Khodom (may be “Gautam”) of Bali, and the Booddhu (may be “Buddha”) of India were the somehow the same person.

His interest in Buddhism, his collections of Buddhist Sanskrit manuscripts, commissioning local scholars for transcribing them and drawing the sketches of Buddhist monuments and their distribution to different libraries in India and Europe, his papers on Buddhism and their publication in different journals, his association with eminent Buddhist scholar Amṛtānanda, his adoption of Newar culture, talking Newari etc. indicate how he was influenced by Buddhism and Newar culture. His biography shows that he lived a life of a true Buddhist characterized by generosity, non-violence, compassion, loving kindness, forbearance, perseverance etc.

On the basis of all above study Brian Hodgson's contributions in the field of Newar Buddhism can be summarized as:

35. Donald S. Lopez , Jr. “The ambivalent exegete: Hodgson's contributions to the study of Buddhism”, *The Origins of Himālayana Studies*, (ed.).David M. Waterhouse,(London & New York : Routledge Curzon, 2005), p.49.

36. Ibid.

- 1) Introduction and spread of Buddhism, now known outside as Newar Buddhism to western world.
- 2) Exploration of traditional Sanskrit Buddhist documents from different monasteries and households and their exposure to the western world.
- 3) Translation and publication of traditional Buddhist manuscripts and his articles on different aspects of Buddhism in different journals and books.
- 4) Clearing out the misunderstood image of Buddha and Buddhism into reality by introducing the Buddhist philosophy to western world.
- 5) Promotion of Buddhist art by hiring artists to draw the pictures of the Buddhist historic monuments, art and architecture and then distributing them to different libraries and museums of the world.
- 6) Promotion of cultural heritage by shooting and snapping documentaries to expose them to other parts of the world.
- 7) Preservation and conservation of valuable manuscripts by collecting them from the public, vihāras and monasteries kept at preserved or neglected form and from the government thereby protecting them from being destroyed and transmitting to different libraries and museums of all over the world thereby enriching these libraries and museums with Buddhist literatures.
- 8) Growing interest of the people around the world in Buddhism and pouring down of the huge mass of tourists in Nepal every year to know and study Buddhism can also be credited to some extent to Hodgson's work. Western scholars who have worked on Buddhism must have studied Hodgson's collection. Their research cannot be complete without going through his works once. Many renowned Buddhist scholars like Bournouf, Buchanan Hamilton, Daniel Wright, Rājendra Rām, R.L. Mitra, Prof. Bendall, T. Miller, Tawney etc., have taken inspiration from his work.

So, Hodgson was a very energetic, dynamic, intellectual, scholastic and multi-dimensional person. His contribution was a milestone in the promotion and propagation of Newar Buddhism including its cultural heritage, art and architecture, and literature. Hence it becomes important to make study on his contribution to Newar Buddhism and due credit should be given to this great personality.

Bibliography

English

Bajrācārya, Surendra Mān, 2008, 'Monasticism in Buddhism of Nepal Mandala: Continuity and Changes' a PhD Dissertation submitted to Dean's Office, Faculty of Humanities and Social Science, T.U, 2014, .

Hodgson, Brian Houghton, 1874, *Essays on the Languages, Literature and Religions of Nepal and Tibet*, London: Trubner & CO.

- Hunter, William Wilson, 1896, *Life of Brian Houghton Hodgson*, London: John Murray, Albemarle Street.
- John K. Locke, 1980, *Karuṇāmaya*, Kāṭhamāṇḍu: Sahayogi Prakāśana.
- Jośī, Harihar Rāj & Indu Jośī, 2003, *Paṇḍita Amṛtānanda Śākya (Bāmṛā)*. Kāṭhamāṇḍu: The Nepal Studies: Past and Present.
- Mitra, Rājendralāla, 1882, *The Sanskrit Buddhist Literature of Nepal*, Calcutta: Sanskritik Pustaka Bhandāra.
- Mountstuart Elphinstone, *History of India*, (ed.). 1874
- Rām Rājendra, 1978, *History of Buddhism in Nepal*, Patnā, Janabhārati Prakāśana.
- Thāpā, Shankar, 2005, *Buddhist Sanskrit literature of Nepal*. Seoul: Minjoksa Publishing Company.
- Waterhouse, David M. (ed.), 2005, *The Origins of Himālayana Studies*, London and New York: Routledge Curzon, Talayor & Francis Group.

Periodicals

- Csoma de Koros in the *Bengāl Asiatic Society's Journal*, July 1842
- Dhungel, Ramesh –“Opening the chest of Nepal’s History: The Survey of B. H. Hodgson’s Manuscripts in the British Library and The Royal Asiatic Society, London”, published in *A South Asia Archives & Library Group (SAALG) Newsletter*, Issue 3, January 2007.
- Whelpton John and Michael Hutt – A report on 'The Catalogue of the Hodgson Collection in the British Library', 2011

Bhavatu sabba mangalam

This page is intentionally left blank

Newah Buddhist Art Influence in Mongolia

Naresh Shakya (PhD.)

Faculty

Lumbini Buddhist University, Lotus Academic College

nare72@gmail.com

Abstract

Mongolia was one the greatest empire that promoted Buddhism and Buddhist art almost for 800 years since the religion was first introduced. Chinggis Khan established a great empire and his progenies later expanded this empire and supported Buddhist practices, arts and architecture. Kublai Khan employed Nepalese greatest artist Anige/Arniko who combined Newah Buddhist art with Tibetan and local Chinese art to form a unique blend of Buddhist art in Yuan court. Later this art was extended and taken to their heart land of Mongolia. There are great many Stupas made by Newah artists in different time in Mongolia that reflects the Newah art from Nepal. Zanabazar introduced the lost wax method of Buddhist sculpture making which he learnt from Newah artists residing in Tibet. His art technique and style are high form of Newah artists who worked in Tibet at that period. The Jarung Khashar Stupa which is replica of Boudha Stupa of Kathmandu Valley in Nepal is also high esthetic form that is taken to Mongolia. The Ranjanā script which Tibet called Lantsa is also one example Newah influence of art in Mongolia.

Key words: *Anige/Arniko, Chinggis Khan, Jarung Khashar Stupa, Kublai Khan, Newah, Ranjanā script, Zanabazar.*

Introduction

Mongolia is the eighteenth largest country in the world by area which is 1.6 sq km and situated between Russia and China. Since the days of Chinggis Khan, the Mongols have exerted to an almost hypnotic heights and tales of Chinggis Khan's ruthless expedition is legendary. It is not very clear of the sudden rise of Mongol but it is however, mostly likely that the Kitan confederation that conquered North China and established the Liao dynasty (910-1125 CE) was Mongol-dominated confederation. Mongol power under leader Temujin, who later was given title Chinggis Khan was behind this¹. In the middle of the twelfth century the Mongqal were established as a clan group. Temujin inherited from his father this clan. At that time the clan was much reduced and it was at the bottom of its fortunes. He consolidated the power and was confirmed as Khan with the title of Chinggis Khan but the whole of confederation adopted the name Mongqal, which has become fixed as the name of the Mongol language and Mongol people. It has even come to designate one of the most populous races of the world – Mongoloid race. Of the vast empire the Chinggis Khan and his

1. Patricia Berger and Terese Tse Bartholomew. *Mongolia the legacy of Chinggis Khan*. San Francisco: Asian Art Museum of San Francisco, 1995, p. 8.

descendants bequeathed to their people, the steppe dominated heartland that stretching from the Khailar River in the east to the Ili River in the west, from the Great wall in the south to Lake Baikal in the north, could be termed Mongolia proper². Chinggis Khan encountered many races and religion but his affiliation to Buddhism was little partial. His youngest son Tolui's wife, Sain Ekhe (Good Mother), and her sons became Gtsang pa dung khur ba's patrons. He explained the law of cause and effect through interpreter to Chinggis Khan and advised him to believe in Buddhism. Chinggis Khan gave an order to exempt monks from taxes and services to the state, and prohibited the army from staying in monasteries. He even ordered the army to repair monasteries and temples. He not only contacted Tibetan Buddhism but also with the Chinese Buddhist. However, these encounters did not have much of impact in his government as he had policy of equality among all religion but his association with Buddhism was establish that made impact to the later generation³.

Kublai Khan (1215-1294 CE) was one of the greatest emperors who ruled both Mongolia and China. He saw benefits of governing from a Chinese base so chose Beijing which had a major advantage of the many possibilities for a Chinese capital in the north as it was closer to Xanadu and also to Mongolia. In 1264 CE, only eight years after building Xanadu, he decided to shift his capital to Beijing⁴. Buddhism was introduced to Kublai Khan by young Tibetan teenage Lama Phags-pa who show him that Buddhism could serve his needs well as Buddhism offers something that did not exist in the Chinese view of history, or in Islam or in Christianity. Lama Phags-pa mentioned to him that not only did it claim to be a religion of universal truth, it also contained a model of the 'universal monarch', the *Cakravartin-rajā*, who ruled people of many languages and 'turned the wheel of the law'. Some previous rulers also had experimented with this idea of *Cakravartin-rajā* and equated themselves with Buddha, having themselves addressed a *Bodhisattva*, an enlightened being. It was stated to Kublai Khan that Buddhism was, in fact, the best way for him to attach himself to a religion that not only was much more than Chinese but also offered an ideology that justified world conquest and world rule. Kublai Khan would become both Caesar and Pope, head of both church and state, the fount of both worldly welfare and spiritual salvation⁵. His influence in Yuan court started new Buddhist ideology that was influence from Tibetan Buddhism. As Nepal and Tibet are close, both country share similar Buddhist practices and more importantly, most of the art work in Tibetan Buddhism around that period were done by Newah /Nepalese artists of Kathmandu

2. Idid, p.9.

3. Uranchimeg Borjigin Ujeed. "Indigenous Efforts and Dimensios of Mongolian Buddhism- Exemplified by Mergen Tradition." London: University of London, 2009, p.25.

4. John Man. *The Mongol Empire*. Great Britain: Bantam Press, 2014, p.199.

5. John Man. *Kublai Khan*. Great Britain: Bantam Press, 2006, p.177.

valley. Newah Buddhist art was later popularized during the Kublai Khan by Anige (Nepalese name Arniko) who rose to be the chief of art work in Yuan court.

Newars of Kathmandu valley are renowned artists who created finest Buddhist arts not just in Nepal but in far off locations in Tibet, China, Bhutan and India's Ladakh. Newars are not one socio ethnic group but a mix community absorbing all the people who entered the Kathmandu valley. They have produced art of pictorial form, stone images, carving on wood, emboss on brass, cast in bronze, painted on plaster, molded terra cotta, made thousands of shrines within the valley for a long period of time⁶. The various accounts from the Chinese traveler speak of the fine paintings and sculptures on the walls of the houses in Kathmandu. The account of Wang Xuanci (travelled 643-661 CE) made it very positive that Newah artisans were very competent and they made even ordinary home with touch of art. His accounts read:

The kingdom of Nepal is right to the west of Tibet: All their utensils are made of copper. The merchants there moving and stationary are numerous, cultivators, rare. They have coins of copper which bear on one side a figure of a man and on the reverse a horse....their houses are constructed of wood. The walls of these are sculptured and painted. They are very fond of scenic plays; they take pleasure in blowing trumpets and beating drums. They understand fairly well calculation of destiny and researches in physical philosophy. They are clever in the art of calendar making. They adore five celestial spirits, and sculpture their images in stone. Each day they wash them with purified water⁷.

Newah Buddhism and art from Nepal travel to Mongolia in various periods of history under Tibetan patrons. The Tibetan Buddhism since the time of Srong bstan Gampo in seventh century depended on Newars for the Buddhist practice and Buddhist art. The carvings on ancient door lintels indeed reveal clear Newah work of art that reflected its esthetic influences. There is reason to believe a colony of Nepalese artist lived in Lhasa during seventh century, and conceivably some members remained in Tibet⁸. Later, Newah artists took their Buddhist art influence in the silk route to Hexi corridor on the silk route in Gansu province which is evident in some of the silk paintings that were found in Dunhuang. The Tibetan, Chinese and some Newah art influence could be found in some of the caves paintings and silk scroll of the time of Tibetan occupation of silk route during ninth century. With the advent Mongol empire

-
6. T R Vaidya and B R Bajracharya. *Nepal People and Culture*. New Delhi: Anmol Publication, 1996, p.p. 12-13.
 7. Ulrich Von Shroeder. *Buddhist Sculpture in Tibet*. Hong Kong: Visual Dharma Publication, 2001, p. 434.
 8. Amy Heller. *Tibetan Art*. Italy: Jaca Book, 1999, p. 33.

Yuan dynasty's expansion and couple with the patronage of Mongol of the Tibetan Buddhism, Newah art influence and its spread to vast areas of the central Asia was possible. This could be evident also in Mongolia far and wide.

Newah/Nepalese Anige/Arniko (1245-1306 CE) in Yuan Dynasty

Anige/Arniko was the best art master from Nepal who went to Tibet with Phagpa and later to Yuan court at the time of Kublai Khan. He worked almost four decades in Tibet and China where Newah/Nepalese art was sources for the pure forms of Buddhist art. He was the highest ranking art official at the Yuan court whose position was equal to that of the prime minister⁹. He came as the originator of the new art style at the Yuan court as the stylistic features of some of the remaining work by him or related to his workshops are dominantly Newah in taste and are unprecedented in Chinese and Mongolian Buddhist art before the Yuan dynasty.

The sudden emergence of the new art style can be explained only as Arniko/Anige's stylistic manifestation at the Yuan court. His work of the art was Newah art that was influenced from the various Indian art traditions. Newars had not duplicated the India art tradition but they had taken the different stylistic tradition and later innovated and started their distinct Newah style. He went to Tibet and made numerous art works for Tibetans using some of the Tibetan indigenous style. Finally, he went to China; there he adapted Chinese style for making Buddhist art. This drastic change in style in the Yuan dynasty was perhaps one of the most prominent features of the art of that period. Arniko/Anige was the chief reason the change and arising of new art style. The very conspicuous change in the Yuan court could be said of the portraiture and religious paintings as the court art underwent fundamental changes, thanks to Arniko/Anige. One sources for the biography of Arniko/Anige could be "*Jaoxiang duliang Jing*". This is one manuscript that tells of the method of making images and paintings. This is not only useful to know the Chinese but also Newah painting and sculpture making as it has some portion which are written in Ranjanā script which is widely used in Nepal. In the thirteen and fourteenth pages of this manuscript, there is mention of Arniko/Anige and his chief pupil Lui Yuan. It states: "Nepalese artist Anige is the best in making the Buddhist images and he was well versed in Sanskrit language. He came here with the spiritual teacher of Emperor, Lama Phags-pa and he was handed a bronze sculpture of acupuncture practicing model which was to be repaired. He successfully repaired it."¹⁰ The other source of Anige/Arniko biography is "*Liang guogong Minhui Shendao bei*" (the spirit way stele for Minhui, the state of Duke of Liang), the epitaph

9. Anning Jing. "Anige (1245-1306): A Nepali Artist At The Yuan Court". Ohio: The Ohio State Univeristy, 1989, p.29.

10. Satya Mohan Joshi. *Kalakar Arniko The Well-known Nepalese Arichitect Arniko*. Kathmandu: Sajha Prakasana, 1987, p. 83.

of Anige written by Cheng Jufu (1249-1318 CE), an imperial historiographer and other important source is the “*Yuandai huasu ji*” (notes on the paintings and sculptures of Yuan Dynasty) which records imperial art projects at the court¹¹.

In the year 1260, Kublai Khan ordered Phags- pa (1239-80 CE), his spiritual teacher to build a golden Stupa in Tibet. Phags-pa sent a request to the king of Nepal to send one hundred artists to Tibet. Jayabhimadeva, ruler at that time could gather only eighty artists. Newah artists worked as the itinerant artists who traveled to various neighboring regions to make their living till 1959 in Tibet and the surround regions. We could see the Newah art influences in several of the Tibetan, Chinese territories where Newah artists worked. But the time, when artists were requested, few years back in 1255 CE, the devastating tremor that year lead to demise of King Abhayamalla himself and subsequent earthquake in 1258 which lead to famine. This decade must have been a very difficult period for Nepal. The numbers of artists requested could not be realized and only eighty artists were selected to travel to Tibet. The artists were ordered to choose a leader for themselves but nobody had enough courage to take the responsibility except Arniko/Anige. The king discouraged him because of his age but Arniko/Anige replied that “his body was indeed young but his mind was not.” This answer showed how confident he was. He must had been a very gifted artist which was revealed later in his magnificent art work in the court of Yuan dynasty making one of the finest paintings, architecturally fine structures, breathtaking sculptors and numerous other art works. Lama Phags-pa was very impressed with his talent and asked him to supervise the construction of the great Stupa in Tibet. A year after the completion of this assignment, Phags-pa took him to the Yuan court to see Kublai Khan. Phags-pa had seen the great talent in him that was why he was taken to the Yuan court.

Kublai Khan then asked him about his specialty. He replied: “I take my mind as my teacher and know roughly painting, casting and carving.”¹² This conversation reveals his intelligence and also the concern for general people and the confidence of his artistry of announcing of his arrival in Tibet to make the Stupa there. With his courage and talent mentioned by Lama Phags-pa, Kublai Khan asked him to repairs Song dynasty bronze sculpture of acupuncture model which was broken and no artist of his court could repair. Arniko/Anige replied that he would try his best. He completed repair of this sculpture in 1265 CE. He made this as it was. The veins and all the body parts were repaired as it was previously made that received him the highest accolade by the sculptor artists of the court¹³. Thereafter, Kublai Khan always entrusted him with

11. Jing, *Op cit*, p.3.

12. *Ibid.*, p. 5.

13. Joshi, *Op cit.*, p. 84.

responsibility for important imperial projects. He was commissioned to build a grand Stupa in the capital Beijing. The White Pagoda was constructed in the year 1279 CE, the work commenced in the year 1271 CE. It took almost 8 years to complete this 50.9 meter Stupa. The completion of this Stupa firmly established him in the Yuan court¹⁴.

Arniko/Anige activities at the court continued for more than forty years. He made various artistic objects that included even the armillary spheres (some could be seen copied later in Mongolia with the Ranjanā script inscribed in their armors and battle helmets) and instruments for astronomical observation in 1291 CE. He was extremely versatile artist and his major accomplishments were summarized in the epitaph: nine great Buddhist temples, three Stupas, two ancestral shrines, one Daoist temple and countless objects used in and out of the court along with numerous images for the ceremonial shrines. As he was very versatile artist he adopted different Chinese and used his native style to make different artifacts. In 1295 CE, he built a Daoist *Sanhuang miao* (three emperors' shrine) in Dadu (Dadu is the ancient name for Beijing). He also modeled images in a new Daoist temple *chunzhen wanshou gong*. In 1299 CE, he worked on one hundred and ninety one sculptures and sixty four wall paintings in a Daoist temple *Sanqing Dian*¹⁵. With his involvement in various projects produced a huge numbers of excellent artists that spread the Newah Chinese mixed art to various of Yuan controlled territories that are conspicuous in various of Tibetan monasteries, Mogao and Yulin grottoes Dunhuang on silk route and some influence in the Bagan Buddhist centre of Myanmar (previous Burma).

He was also a high ranking official in charge of the most of important agencies responsible for art and crafts in the Yuan government. In the year 1275 CE, he was supervisor-in-chief that was equivalent to the Minister of works that oversaw the units including the departments of Buddhist Images, Lost wax Casting, Casting silver (and gold) articles, Metal works, Agate, Jade, Stone works, Wood works and Lacquer wares. In 1293 CE, he took the charge of Imperial Manufactories Commission (*Jiang zuo yuan*) and he was responsible for making crowns, belts, jewelry and other objects made of gold, jade, pearls, rhinoceros horn, Ivory and precious materials like silk. The post ranked higher than the Minister of Works. Kublai Khan was very impressed with his talent that he was richly rewarded. The emperor married him to the granddaughter of a Song prince, Zhao Xun and bestowed upon him the prince's former house and land, His position was regarded as equal to that of prime minister¹⁶. Thus we have further concrete evidence of the activities of Anige/Arniko in the Mongol court, alluded to in his biography, The tradition founded by him continued in China, and was still upheld

14. *Ibid.*, p. 16.

15. Jing, *Op cit.*, p. 6.

16. *Ibid.*, p.p. 7-8.

in the introduction to an eighteenth century *iconometric* treatise, the *Zaoxiang duliang jingjie taisho* 1419 CE, by mGon-po-skyabs (Chinese Gongbuchabu) (1690-1750), the author of the *rGya-nag-chos- byung*, a history of Buddhism in China, written in Tibetan¹⁷. With the Yuan dynasty strongly based in China, they must have taken its artistic style to its homeland Mongolia with the strong features of Newah art style by Newah artistic tradition. This could be further analysis with the art works related to that period of time.

Stupa Made by Newah Artist From Nepal in Mongolia

The Newars skills of art of Stupa making is not limited to Kathmandu Valley but this art is taken by Newah artists to many of the neighboring Buddhist countries like Tibet, China, Bhutan, Mustang, Ladakh and so forth. One of the magnificent examples of Newah architectural conception of Stupa making could be witnessed in Beijing China. Arniko/Anige thirteenth century artist from Kathmandu Valley made a White Pagoda in the year 1279 CE in Beijing China. The work commenced in the year 1271 and it took him 8 years to complete this 50.9 meter Stupa. This completion made him firmly established in the Yuan court where he expanded the Newah style of work in Chinese empire. He also built great Golden Stupa in Amdo Tibet (which is now in Qinghai province) under Phags-pa (1239-80 CE) before he was invited to Kublai Khan Court in Beijing. The Newah artists of Kathmandu Valley excelled in Buddhist art so much so that they promulgate the art of Buddhist architecture of Stupa making even far off land in Mongolia. After the death of Altan Khan a great Mongol emperor, Third Dalai Lama, Sonam Gyatso (bSod nam rGya mtsho, 1534- 1588 CE) confirms that earlier Mongol funerary of Altan Khan was wrong so he recommended that a new Buddhist ceremony and cremation be performed. Sutra says that

“The Five colored Nations, each individually took them as a site of worship.
Then the wonderful shining remains were inhumed in a great
[Stupa], made by a Nepalese craftsman of jewel, gold and silver,
In the fashion of the ancient Sugata’s Stupa, named *Bodhicitta*¹⁸.”

Newah artists’ expansion of Buddhist art in neighboring Buddhist nations also took the architectural skill of making Caitya/Stupa along with the other forms of art. Their skill of Buddhist art is purely the expression of Buddhist teaching and their practices. The history of Erdene Zuu records that Zanabazar cast eight silver suburgan (Stupas) in 1683 CE, the same year he cast his five Transcendent Buddhas.

17. Heather Stoddard. *Early Sino-Tibetan Art*. Thailand: Orchid Press, 2008 (Second Edition), p. 22.

18. Johan Elverskog. “Whatever Happened to Queen Jonggen?”, Vesna A. Wallace (Ed.), *Buddhism in Mongolian History, Culture, and Society*. USA: Oxford University Press, 2015, p.p 8-9.

The Stupa form that Anige/Arniko developed for Beijing in 1271 CE had tremendous influence on the Stupas of seventeenth and eighteenth century Mongolia, Manchuria and Manchurian occupied China. Even the almost room sized cloisonné Stupas made for imperial palace in Qianlong's day copy its distinct profile¹⁹. It is also speculated that the Zanabazar's Stupa with the figure of Akshobhya in Musuem of Fine Arts, Ulaanbaatar is the copy of Newah/Nepalese prototype. Later around nineteenth and twentieth century cult of the Newah/Nepalese Stupa of Boudha (Boudhanath by Hindu Nepalese) Jarung Khashar Stupa (Tibetan Jarung Khashor/Bya rung Kha shor) was very popular in Mongolia, especially in Buryatia. This is also a clear indication of Newah art and architectural influence in Mongolia.

Zanabazar (1635-1723) and Newah art Influence

Zanabazar, the first jebtsundamba Khutugru, Ondor Gegeen was the most celebrated personality in the history of Mongolian Buddhism. His activities reflected the moments in Mongolian politics, history and cultural life, as they heralded the new era for the Mongols. It is believed he single handed brought the Vajrayāna Buddhism to Mongolia and his masterpiece of Buddhist sculptures exhibit a sophisticated accomplishment of Buddhist iconographical canon, a craftsmanship of the highest quality. He also introduced Buddhist rituals, texts, temple construction; Buddhist art and even designed robes for the monks. He established an artistic form of Buddhist deities, such as the five tathāgatas, Maitreya, Twenty-One Tārās, Vajradhara and many others. They constitute salient features of his careful selection of the deities, their forms and their representation that were unique of Zanabazar²⁰. But all these features and style are very close to the Newah styles that were prevalent in Tibet.

It is also very clear from the historic accounts that Newah art style under Anige/Arniko during Yuan dynasty was a foundation for the development for the Buddhist art in China under the Mongol rule which spread to various parts of China and Tibet. The school of Tibetan Buddhism that dominated Mongol dynasty was that of the great monastery of Sakya, in Tsang province, Central Tibet, from whence came all the Imperial Preceptors, beginning from Lama Phags-pa. He brought Newah artist Anige/Arniko to Kublai Khan Court in Mongolia. Anige/Arniko brought with him a whole team of apprentices, who had been working in Tibet on major project before arriving to Dadu. Hence, the principle school of Buddhist art current at the Mongol court was that of the Newah from Kathmandu valley of Nepal, expressing Buddhist art in already sophisticated Tibetan style. Fundamentally, the earliest Tibetan pantheon

19. Patricia Berger and Terese Tse Bartholomew *Op cit*, p. 302.

20. Uranchimeg Tsultemin. "Zanabazar (1635-1723): Vajrayana Art and the State in Medieval Mongolia", Vesna A. Wallace (Ed.), *Buddhism in Mongolian History, Culture, and Society*. USA: Oxford University Press, 2015, p.116.

known to the Mongols was that of the Sakyapa School, expressed in the artistic idiom of the Newah art, or Belri style as it was called in Tibet²¹.

The fifth Dalai Lama granted Zanabazar a second lineage through reincarnation declaring him rebirth of the Jonangpa Taranatha (1557-1634 CE). He also named him Jebtsundamba Khutuktu and sent him back to Khalkha to missionize for the Gelugpa. When he returned to Mongolia, he was accompanied at the Dalai Lama's order by a huge entourage of monks, many of whom were artisans and many of whom were the mostly Newah artisans²². This could be said of the given Nepalese flavor of Zanabazar's own work in bronze. One of the prominent examples of Newah style of Buddha is Zanabazar's Amitabha Buddha from Museum of Fine Arts. He sits on a full blown lotus pedestal, holding his hands in laps in the meditative gesture and his diaphanous garment only makes itself apparent in the subtle patterning on his calves which perfectly shown fan of pleats on the pedestal between his folded legs. Although his is a consecrated Buddha, Amitabha wears the thirteen ornaments of princely bodhisattva like the five pointed crown, heavy earrings, multiple necklaces, arm bands, bracelets, brahmanic thread, belt, anklets and most prominently the flower on the top of the ear lobes with the drapers hanging on the both the ears. Zanabazar's taste for the Nepalese style of the twelfth century (first purveyed among the Mongols by Anige/Arniko, the Newah artist who came to Kublai Khan's court and later popularized by Newah artists working in Tibet in the seventeenth century) is nowhere more apparent than in this kind of delicate details²³. There are many of these kinds of images to be found made by Zanabazar in Mongolia. In fact, later in Nepal, artists started to copy these images and called them Mongolian Buddha, Mongolian Tara etc in the modern times. Other examples of Newah artistic style inspired images are standing Maitreya from Chojjin Lama Temple museum and Gandantegchinlin Monastery in Ulaanbaatar. Both of these images are classic Newah-inspired model best seen in a Tibetan Maitreya from Narthang Monastery that is dated 1190 CE²⁴. In all these work, Maitreya Buddha is reflected as young bodhisattva whose hair once washed blue and has repeated the form of the Stupa resting above the brow. These images are very identical and show the clear Newah influence in them.

Zanabazar works have a peaceful, contemplative look and share many

-
21. Heather Stoddard. "The Tibetan Pantheon Its Mongolian Form", Patricia Berger and Terese Tse Bartholomew, *Mongolia The Legacy of Chinggis Khan*, San Francisco: Asian Art Museum of San Francisco, 1995, p. 209.
 22. Patricia Berger. Zanabazar (1635-1723), Patricia Berger and Terese Tse Bartholomew, *Mongolia The Legacy of Chinggis Khan*. San Francisco: Asian Art Museum of San Francisco, 1995, p.263.
 23. Patricia Berger and Terese Tse Bartholomew. *Op cit* , p.270.
 24. *Ibid*, pp. 280-281.

characteristics with Newah sculptures²⁵. He borrowed many of the stylistic detail from working in a Tibetan style at the Ming and early Qing Chinese courts; while much of the rest of his inspiration must have come from Newah/Nepalese tradition he learned in Tibet and brought back home²⁶. In the world of Tibeto-Mongolian Buddhism, molding became of the most popular ways of mass production of religious images. The bronze images of Shakyamuni, Zanabazar and many other lamas wearing pointed hats of the Gelugpa were probably made in the nineteenth century to facilitate mass production lost wax process, the technique Zanabazar himself favored for his large scale sculpture. In this process multiple wax models were made from the mold which were melted away from the lost wax method. Once the wax models were molded, they were packed with clay, leaving channels in and out for pouring in of the molten bronze and the release of the melted wax. These processes can still be observed among the Newah artists of Nepal's Kathmandu valley even today, heirs to the same tradition Zanabazar imported to Mongolia in the mid-seventeenth century²⁷. With all the analysis of the making of images we could bring to a conclusion that the methods and esthetic of Buddhist imagery done by Zanabazar has a strong influence of Newah/Nepalese Buddhist art impressions.

Jarung Khashar Stupa Embodying Newah Boudha Stupa of Nepal

One of the mostly frequently encountered art objects in Kathmandu Valley is the Caitya/Stupa. The Svayambhū Mahācaitya which is on the hilltop on the western side of the valley is the most conspicuous Buddhist monument seen from all sides and other Caitya/Stupa is Boudha (Khasuti or Khasa Caitya) are the most important ones. Newah Buddhism pivotal element is also taken as the Caitya/Stupa. The word Caitya is derived from the word cita, or funeral pile. This denotes anything that is connected with funeral pile, e.g. the tumulus raised over the bones of a dead saint. Generally, Caitya denominates a relic shrine or any place of worship, technically it means a mound. Catiya came to mean a shrine later that was used as temple and worshipping altar. The word Caitya also became an equivalent to Stupa which also means a mound or something is raised²⁸. In ancient Buddhist tradition, the highest objects of worship for the Buddhist are the Triratna or the triple gems: the Buddha, the Dharma and the Sangha. The other objects of worship in Buddhist tradition are the relics of holy persons like the Buddha, the Pratyeka-Buddhas, the Arhats and the Cakravartins, over

25. Terese Tse Bartholomew. "An Introduction to Art of Mongolia", Patricia Berger and Terese Tse Bartholomew, *Mongolia The Legacy of Chinggis Khan*. San Francisco: Asian Art Museum of San Francisco, 1995, p.77.

26. Patricia Berger and Terese Tse Bartholomew. *Op cit* , p 285.

27. *Ibid*, p. 304.

28. T.N. Ramachandra. "The Brief survey of Buddhist art in India", P.V. Bapat (Ed.), *2500 Years of Buddhism*. India: Publication Division, 1997, p 247.

which great monuments were erected for a grateful posterity. The tradition of making Caitya/Stupa was transferred to Kathmandu Valley as the Buddhism flourished in the Valley. Here, the architectural tradition was also replicated by the earlier generation to venerate great Buddha and other Buddhist personalities. It became a norm of valley to install Stupas as we see great numbers of Stupas around the valley.

Jarung Khashar Stupa in Mongolia is inspired by Boudha Stupa from Kathmandu valley Nepal. Boudha has a long and important history in Newah Buddhism. Its origin has two stories, one is Tibetan which is popular among Tibetan community that narrated a poor lady but virtuous poultry keeping woman. While the Newah version connects with Licchavī King Manadev I (reigned 443-505 CE) and it narrates a story of patricide. According to this version, in order to end devastating drought, the father of Mandeva I, King Dharmadev, engineered a strategy whereby the crown prince would unknowingly sacrifice his own father. When Manadeva I realized the truth, he sought forgiveness and eventually constructed the mammoth Stupa of Boudha. The chronicle *Gopalarajavamsavali* mention that King Sivadev I (reigned 590-604 CE) restored the monument and later King Amsuverma (reigned 605-21 CE) built houses around the Stupa and beautified it²⁹. All these record shows the antiquity and the importance of Buddhist monuments of Nepal. Later, this Buddhist monument became a very important pilgrimage for the Tibetan Buddhist. In the fourteenth century, Tibetan sage Tongtang Gyelpo visited this site and since sixteenth century, this Stupa has been associated with Tibetan Tradition thanks to Tenzin Norbu third reincarnation of Sakya Zampo. His successors, also known as Yolmo tulkus, were appointed as the Tibetan government residents in Boudha. It is believed that they took successive renovation. Later, many Mongols also made pilgrimage to Kathmandu Valley. Boudha Stupa along with Svayambhū Mahacaitya (Tibetan *Phags pa Shing Kun mchod rten*) and Namu Buddha stupa (Tibetan *Takmo lujin/sTag mo lu sbyin*) where in Buddha previous live feed his flesh and blood to hungry Tigress and its cubs became important pilgrim sites. A famous pilgrim from Lhasa to Boudh Stupa was mention in the autobiography of monk Agvan Dorjiev (1853-1938 CE). In 1950s, a Gelugpa reincarnation from Ordos (Inner Mongolia), Gurudev Rinpoche (1908-2009 CE), also known as Sogop Rinpoche (*Sig po rin po che*)- Sogpo means “Mongol” in Tibetan- founded a monastery named Ganden Chophel Ling (*dGa Idan chos phel gling*) on the circumambulation path northeast of Boudha³⁰. After his death, a replica of Boudha Stupa was made in his Mongol monastery and that is known as Jarung Khasher Stupa in Amarbayasgalant

29. Shaphalya Amatya. *Monument Conservation in Nepal*. Nepal: Vajra Publication, 2007, p.p. 181-182.

30. Isabelle Charleux. 2019. “The Cult of Boudhanath Stupa/Jarung Khashar Suvraga in Mongolia: Text, Images and Architectural Replicas.” *Cross-Currents: East Asian History and Culture Review* 31: 82-125. <https://cross-currents.berkeley.edu/e-journal/issue-31/Charleux>.

Khiid, Selenge Province in Mongolia.

In many cases, a pilgrimage to a replicated sacred place is said to be equivalent to journeying to the distant original, therefore, the replica is functions as an accepted substitute. The one of oldest replica was not in Mongolia but in a great Chinese pilgrimage site that attracted Mongols, Tibetan and Chinese, the Wutaishan Mountain in Shanxi Province. The Stupa is located in Baohuasi, an old Chinese Buddhist monastery that was turned into Tibetan Gelugpa monastery in 1719 CE. In his guidebook to Mount Wutai, Rolpe Dorje wrote that lama pilgrims renovated the Stupa on the model of Boudha Stupa in Kathmandu. The first replica in Mongolia probably was “Jarun Khashor-un suburga” (Stupa of Jarun Khashor) of Khan ordriin khuree about 96 Km from Tsetserleg, north of the Tamir river in Ikh Tamir District, in Arkhangai Province. A replica of Baudha Stupa was erected near the great academic monastery of Gandan (short of Gandantegchinlin) west of Ikh Khuree/Ulaanbaatar. Another Jarung Khashar may have been built northeast of Dambadarjaa Khiid, northeast of Ikh Khuree. A Jarung Khashar Stupa was built in Uushin juu or Ganjuu nom-un sume in the Uushin Banner of Ordos. Uushin juu was founded by a Tibetan lama from Amdos named Nangsu in 1570s and was rebuilt around 1713 CE. A large Jarung Khashar Stupa was built between 1915 CE and 1919 CE near khejenge datsan, now Kizhinginsky district of Buryatia³¹. These Jarung Khashar Stupas give an example of importance of Boudha Stupa in Mongolia and how they replicate the original structure from Nepal.

Ranjanā Script (Newah Script/Lipi) in Mongolia

The Ranjanā script, which is also known as *Kutila* or *Lantsa*, is one of the many alphabets derived from the Brahmi script. It developed during the eleventh century CE and it is still used in Nepal by the Newah people to write religious contents. A large number of Buddhist manuscripts especially *Prajñapāramitā* literature and monograms are found to have written in this script with Gold and Silver inks or both. Many Buddhist manuscripts written in Ranjanā scripts are still used for the Buddhist recitation in Buddhist monasteries of Kathmandu Valley in Nepal by Newah Buddhists. This script is well known in many of neighboring countries like Tibet (autonomous region of China), Bhutan, Ladakh (Buddhist state in India), China, Japan, Singapore, Korea and Mongolia.

Most of the popular mantras of *Avalokiteśvara* viz “Om Mani Padme Hum”, the mantra of Arya Tārā viz “Om tare Tuttare Svaha”, the mantra of Mañjushree viz “Om A ra pa ca ne dhi” are inscribed in Ranjanā scripts on the ceiling, walls, stones, pillars and beams of monasteries in many of the above mention nations³². Tibetans use this

31. *Ibid.*

32. Lipi Thapoo Guthi. *Prachalit, Ranjana and Bhujimol Scripts*. Nepal: Lipi Thapoo Guthi, 2004, p. x.

script, which they call *Lantsa*, for writing the Sanskrit titles of books that have been translated from Sanskrit to Tibetan. They use this script to decorate their monasteries and their Maṇḍalas. There are also a few texts printed with alternating lines in Sanskrit in the *Lantsa* script followed by a Tibetan translation. There are many original Sanskrit manuscripts written in *Lantsa* preserved in the old monasteries of Tibet but most of these were destroyed following the Chinese take-over. Fortunately, Nepal still has thousands of Buddhist manuscripts written in Ranjanā scripts besides other scripts like *Prachalit*, *Bhujimol*, *Pachumol* etc. This script is one of the most decorative scripts of Nepal and is registered at the United Nation as the heritage of Nepal in modern times. In medieval time, this script was taken by Newah artists of Kathmandu valley to many of the neighboring countries.

In Mongolia, many monasteries have inscription written in Ranjanā script besides the Tibetan scripts. The Avalokiteśvara prayers of “Om Mani Padme Hum” can be seen inscribed in Ranjanā script on the Prayer wheels and on walls. There are many armors specially helmets of warriors found with the inscription in Ranjanā and Tibetan script. One of the good examples is the helmet dated 15th -17th century dimension height 19.5 cm, diameter 20.3 cm, wt 1,292 g and made of gold silver iron and copper³³. The gold damascened decoration of this distinctively Mongolian helmet features six large ovals containing the deity *Yamantaka* (literally, slayer of the lord of death) in the center, surrounded by five female attendants called *Dakinis* (sky-goers). In between them are twelve protective seed syllables, symbolic letters also known as bija. These are flanked by Ranjanā and Tibetan inscriptions identifying the protective attributes of each seed syllable. The brow of the helmet is encircled by a series of mantras, including invocations to *Yamantaka* and the *Dakinis*. In the center of the brow is a monogram known as the All-Powerful Ten, composed of the ten Sanskrit syllables of the *Kalachakra* (literally, wheel of time) mantra. Next to this is a stylized Stupa or Chorten, a funerary monument or reliquary that can also represent the enlightened mind³⁴. In Tibetan community, this script is considered as divine and here in this helmet, the important tantric prayer of *Yamantaka* and *Kalachakra* are inscribe in Ranjanā for the protection of the wears. There are many of armors and helmets of this kind in museums and personally collection in Mongolia. It must have been a norm around that time to have the protector deities inscription in Tibetan and Ranjanā script that reflects the affiliation to the Tibetan Buddhism with the Newah script on them. It is clearly indicated that the Newah artist’s skill is influenced not just in the religious contents but in the everyday lives of Mongolian people.

33. <https://www.facebook.com/ranjanascript/photos/a.399588883897993/405608966629318/?type=3&theater> (visited this site on 02/08/2019).

34. <https://www.metmuseum.org/toah/works-of-art/1999.120>. (browsed this site on 20/08/2019).

Conclusion

Mongolian Buddhist art is highly influenced from Tibetan Buddhism and its art. Since early history of Chinggis Khan and Kublai Khan, Buddhism was focus as the main religion of the elite ruling class in Mongolia. Their form of Buddhism was mostly influenced from Tibet. Early Tibetan Buddhism and its art work were mostly from the Newah artists of Nepal since the establishment of Buddhism there. Newah artists from Kathmandu valley were itinerant artists who took method of scripture making process, painting, wood carving and other arts to Tibet. Later, Anige/Arniko established a new form of art that blended Newah art with the prevalent style there in China. From then on, Mongolian art took style of art from various regions they conquered. Newah art style also became their influential style that was marked in the sculpture made by Zanabazar in Mongolia. The style of making of image in lost wax and their features that Zanabazar's image has manifest strong artistic influence from Nepal. Later, in Mongolia, the tradition of Stupa was also influenced from the great Boudha Stupa of Kathmandu Valley. There are many of great Stupas made in many regions of Mongolian that are like the replica of the great Stupa of Boudha from Nepal. The inscription on the armor with the Ranjanā script also speaks of the influence of Newah art in everyday lives of Mongolian. It could be safely said that though there is no written evidence of Newah artists' direct involvement in the Mongolian art, the influence of Newah art from Nepal is conspicuous in all sphere of Buddhist art in Mongolia.

Bibliography

- Amatya, Shaphalya. *Monument Conservation in Nepal*. Nepal: Vajra Publication, 2007
- Berger, Patricia and Terese Tse Bartholomew. *Mongolia the legacy of Chinggis Khan*. San Francisco: Asian Art Museum of San Francisco, 1995
- Zanabazar (1635-1723), Patricia Berger and Terese Tse Bartholomew, *Mongolia The Legacy of Chinggis Khan*. San Francisco: Asian Art Museum of San Francisco, 1995
- Elverskog, Johan. “Whatever Happened to Queen Jonggen?”, Vesna A. Wallace (Ed.). *Buddhism in Mongolian History, Culture, and Society*. USA: Oxford University Press, 2015
- Heller, Amy. *Tibetan Art*. Italy: Jaca Book, 1999
- Joshi, Satya Mohan. *Kalakar Arniko The Well-known Nepalese Architect Arniko*. Kathmandu: Sajha Prakasana, 1987
- Jing, Anning. “Anige (1245-1306): A Nepali Artist At The Yuan Court”, Thesis. Ohio: The Ohio State University, 1989

- Lipi Thapoo Guthi. *Prachalit, Ranjanā and Bhujimol Scripts*. Nepal: Lipi Thapoo Guthi, 2004
- Man, John. *The Mongol Empire*. Great Britain: Bantam Press, 2014
- Kublai Khan*. Great Britain: Bantam Press, 2006
- Ramachandra, T.N.. “The Brief survey of Buddhist art in India”, P.V. Bapat (Ed.). *2500 Years of Buddhism*. India: Publication Division, 1997
- Shroeder, Ulrich Von. *Buddhist Sculpture in Tibet*. Hong Kong: Visual Dharma Publication, 2001
- Stoddard, Heather. “The Tibetan Pantheon Its Mongolian Form”, Patricia Berger and Terese Tse Bartholomew, *Mongolia The Legacy of Chinggis Khan*. San Francisco: Asian Art Museum of San Francisco, 1995
- *Early Sino-Tibetan Art*. Thailand: Orchid Press, 2008 (Second Edition)
- Tsultemin, Uranchimeg. “Zanabazar (1635-1723): Vajrayana Art and the State in Medieval Mongolia”, Wallace, Vesna A. (Ed.). *Buddhism in Mongolian History, Culture, and Society*. USA: Oxford University Press, 2015
- Ujeed, Uranchimeg Borjigin. “Indigenous Efforts and Dimensions of Mongolian Buddhism- Exemplified by Mergen Tradition”, Thesis. London: University of London, 2009
- Vaidya, T R and B R Bajracharya. *Nepal People and Culture*. New Delhi: Anmol Publication, 1996

Website

- Charleux, Isabelle. 2019. “The Cult of Boudhanath Stupa/Jarung Khashar Suvraga in Mongolia: Text, Images and Architectural Replicas.” *Cross-Currents: East Asian History and Culture Review* 31: 82-125. <https://cross-currents.berkeley.edu/e-journal/issue-31/Charleux>.
- <https://www.facebook.com/ranjanascript/photos/a.399588883897993/405608966629318/?type=3&theater>
- <https://www.metmuseum.org/toah/works-of-art/1999.120>.

This page is intentionally left blank

Buddhist Communication in Modern Context with Reference to *Aṅguttara Nikāya*

Prem Prasad Sigdel

PhD. Scholar,

Lumbini Buddhist University, Faculty of Buddhist Studies

premsigdel034@gmail.com

Abstract

The article emphasizes on communication perspective of Buddhism with reference to Aṅguttara Nikāya. It has focused light on modern perspective of the old ideal so that hermeneutics method has been taken to develop the article. Modern ways, styles and means of communication has been analyzed taking references from Buddhism. The modern implication of the old ideal has been explained in a detailed way. As a whole, the forgotten aspect of religion has been revived with evidences. It is a must to be critical following the 'middle way' philosophy of Buddhism to live life without suffering. Proper way of communication helps in reducing suffering as it has been functional rather than exchanging verbal message only.

Keywords: *Communication, Aṅguttara Nikāya, hermeneutics, Buddhism*

Introduction

Communication is an important aspect in our daily life as it has expressed ideas, views and attitude of a person compatible with time and context. It has also reflected our personality as well as social, economic and psychological characteristics related to it. It extends the goal of the speaker so that listener would act accordingly more than verbal or symbolic expression. Indeed, communication is oriented to achieve some goal so that it is functional rather than verbal exchange only. Speaker is not only important part while communicating; it has also taken listener as an imperative part of the context. It has been taken as dialectic approach which is greatly focused in Buddhism. Such concept has made them realize 'oneness' of the speaker and listener.

It needs honesty to have right understanding¹ what the speaker has delivered. For that, the Buddha has always directed his disciples towards loving-kindness and compassion to develop patience in a person. Similarly, the principle has emphasized on local language and context so that they have got ideas along with the context that is an important aspect of communication that modern scholars have also accepted as reliable form of exchanging message. It has already been used by the Buddha before 2550 years ago at the time of his 45 years' career.

To get ideas clearly, one needs critical and creative mind to ask question to the speaker; besides that, it has emphasized on self-reflexivity so that the listener would

1, The precondition of Buddhism is to have right understanding irrespective of perspectival analysis.

take it rightly. We can find abundant such examples that the Buddha used while communicating his ideas. Indeed, communication is as important as breathing since people have been practicing in each step of life. Modern people have been using various forms, channels, gestures and expressions at present to extend message which are less functional; they are populist indeed. On the other hand, the Buddha has used his skill of convincing and deals with the questioner that would settle the matter. Sometimes he remains silent so that the questioner would realize the mistake that s/he has expressed. We can take example of *Uttiya Sutta*² of Aṅguttara Nikāya in which the Buddha remained silent while asking question by Uttiya about the eternality of the earth. The Buddha has used the technique of silent communication that the listener would realize the context through self-reflection by creating awareness themselves.

The Buddha has used various techniques in his time to convince his disciples and laypersons as possible. He has focused on preaching, sending disciples to different places to extend message, established monasteries as the center of preaching, visit laypersons' household when they have invited, and roam around villages and towns. His posture, gesture, eye contact³ can be taken as non-verbal communication process that were used to extend the storehouse of knowledge. It has been popular from ancient time to the modern that religion has communicated ideas through sermon and rituals. Buddhism has communicated ideas through Buddha's sermon first, then through his disciples, then through congregation, later on through their monks and nuns i. e. they represent the Buddha indirectly. Later on, it has been communicated through written form like *suttas*, *nikāyas*, *jatakas* and other written documents. The following chapter revises some literatures related to Buddhist communication to have functional result.

Overview of Literature

In this review, the researcher has tried to analyze the strengths and weaknesses of the research as well as future possibilities of the subject matter. The author has put effort to incorporate the strengths and weaknesses of the past articles in relation to Buddhist communication. As popularly known, communication in Buddhism has tries to seek temporal and spatial environment to ensure the effectiveness of it (Chuang and Chen). So it can create harmony with the idea of the speaker and the listener since they share common ground together. The scholars have categorized right speech, right action, and right livelihood under communication ethics of the Noble Eight Fold Path⁴. The main focus of Buddhism is ethical communication that incorporates "mutuality, open-mindedness, honesty and respect" (73). The authors have taken example of East

2. Anguttara Nikaya, 10: 95.

3. We can find such illustrations in Wikipedia open.lib.umn.edu/principlesmanagement/chapter/12-5-different-types-of-communication.

4. It has been the moral principle of Buddhism that is divided into 8 parts.

Asian communication style that has been influenced by Buddhism.

Similarly, Buddhist communication has followed the "middle way" philosophy as it has focused on the balance between self-discipline and emotional approach of the speaker and the listener. Such practices have ensured naturalness, subtlety and brevity of the process (76). On the other hand, Roy and Narula have characterized the Buddha as communicator par excellence as he has got talent in communicating his ideas with suitable means and style. The Buddha has followed expository system of extending message so that the listener would believe the speaker in a detailed way. Moreover the Buddha has used the tools like "stories, moral stories, tropes, with amusingness, innovative story methodologies, parallelisms, merit a different study" (1). Indeed, rhetorical strategy has been taken as an important aspect of communication which has been rightly used in Buddhism to extend message in an effective and convincing way. Such style has connected to the social settings and conditions so that the communication can take naturalness of style. It has made us realize that language is a product of social evolution so that we can't discard the base of language which has been society and nation.

The authors have contrasted the natural style of communication with the Western linear style. Speaker plays vital role in linear communication whereas natural style has promoted two way communications. In Buddhism receiver and speaker have enjoyed symmetrical relationship; so it has been more versatile that has accepted both sides as important elements. Indeed, there is interpersonal and intrapersonal communication so that it has focused on self-reflexivity and critical introspection that have played greater role to identify personal faults and clarity of subject matter respectively (3).

The source and audience have common ground in Buddhist way of communication⁵. In fact, Buddhism promotes folk tradition in which language has been the bridge between speaker and listener. As a result, Buddhism is more prone towards vernacular language rather than philosophy of the West. The important aspect of communication has been output oriented which has targeted certain goal for the speaker and listener. Buddhism cohabits with cultures, rituals, languages, and daily practices so that it has used different language and style in comparison to other religions (163). Furthermore, the author, Edorado Magnone, has analyzed the written form of communication of Buddhism. He has mentioned that Buddhism has been written in 22 different languages. Almost half of the publications have been published in the form of article (48.99%) that has been succeeded by book reviews which is 42.80%. The author further claims that Buddhism is interdisciplinary and multidisciplinary so that it has respected all sorts of languages and traditions that have been existed in the world (175). The subsequent

5. It can be found in <http://e-star.ws/ws/index.php/en/christian-map-of-thailand>.

chapter is going to introduce various forms of communication in this era.

Various Aspects of Communication

Communication is formally divided into two types such as formal communication and informal communication. The formal communication has been done formally by using various means like written and face-to-face conversation. Similarly, informal communication has been done through symbols, and body languages like performing gestures, attitude, aptitude, self-reflection and so on. It has further been divided as verbal, non-verbal, written, and visual communication⁶ according to the modern or scientific understanding. These means of communication have used different techniques to the single communication type. One can sum up that the main motto of communication has to extend message that has been existed from ancient past to present day as well. Such divisions have formally taken to have functional goal either it has been expressed directly and indirectly. The following chapter is going to focus on the methodology the article has followed.

Methodology/Theory

Methodology, a vital component of research, has guided the reading and writing process from its beginning to the end. In this article the researcher has followed hermeneutics method and theory which contributes to interpret ancient text with modern context. One can find the meaning that has contained in the text as per the facility of the present situation. Such method has used meta-language to interpret the text so that the present possibility has been revealed. Another measure of hermeneutics is perspectival analysis that interprets text from the side of the reader. Hermeneutics process has been divided into subject and object in which both aspects are in dialogic situation that has been regarded as the hallmark of it.

Secondary materials like articles, reports and books have been used to develop this article as per the motto of hermeneutics. Internet resources have been used to build up the first part of the article like introduction and various aspects of communication. Towards last part *Aṅguattara Nikāya* has been used as the prime source of information. Its modern implication has been analyzed with reference to the present context. The *suttas* of the *Aṅguattara Nikāya* have been read, reread and connected with the present possibilities. Articles related to Buddhist communication have been taken so that the issue can get more focus and the outcome is robust. The subsequent topic has focused on different *suttas* of *Aṅguattara Nikāya* related to communication approach.

Buddhist Approach in Communication

6. See Wikipedia www.valamis.com/hub/types-of-communication.

At first, Buddhism has promoted understanding through its *suttas* which is a written form of communication that the Buddhists have practiced in these days. The Buddha has used the word *sama vaca* that means using good words while speaking. Such rhetoric should have been compatible along with the situation and context. It has made us realize the real context so that it would lead towards action. According to Buddhism too much speaking is also bad along with remaining silent. One can follow the 'middle way'⁷ using right words at the right time to exchange message as we have been living in dependent origination. One should be pure by speech and action so that the communication has meaning to perform the action. The Buddha has used different metaphors like ignoble declarations, fauns, dung, flowers and honey for right and wrong speech. After all the orientation of Buddhism is towards moral and ethical talk.

The human communication is much valuable to live the life of happiness (*sukkhā*); to live happily we have to depend on others according to the concept of dependent origination. So it has been the prime means to establish relation with others. The Buddha explained that the false speaking is not good because it has given bad result ultimately. Therefore he argued as:

"Bhikkhus, those bhikkhus who explain Dhamma as non-Dhamma . . . (132)... non-discipline as discipline. . . (133)... discipline as non-discipline. . . (134) . . . what has not been stated and uttered by the Tathagata as having been stated and uttered by him ... [19] (135) ... what has been stated and uttered by the Tathagata as not having been stated and uttered by him . . . (136) ... what has not been practiced by the Tathagata as having been practiced by him. (AN: 1: 131-139)

Lying is not good even in our general context as well; we call such persons as cunning who would damage prestige of himself and others. Such persons are recognized as unreliable and nobody would trust him/her. The Buddha has also explained in such a way that our daily life has been reflected crystal clear through our speech. It suggests us not speak lies rather one can explain what s/he has seen as it is, whether it has been positive or negative (AN: 1: 140). The truth is always bitter so that cunning person would try to escape from such situation; s/he would prone to speak untruth further. However, the Buddha suggested speaking whatever is right either that may be positive or negative.

The Buddha has given example of some individuals like *Lakuntaka Bhaddiya* as example of sweet voice; *Sona Kutikarna* is famous of excellent speaker and *Kumarakassapa* is an example of variegated speech⁸. Such examples are taken in

7. Buddhism has discarded any sort of extremities like high and low. The middle way works in between them.

8. These persons used different forms of communication so that they are famous in their life and

the sense of communication style who have been famous from their speech. One can produce wished for, desired and agreeable result from verbal good conduct; hence we must have the habit of adopting verbal good conduct along with bodily and mental good conduct (AN: 1: 286). The Buddha connected the bodily *kamma*, verbal *kamma* and mental *kamma* to the right view of people so that good result can be forecasted (AN: 1: 314). Similarly, whenever we have right view the bodily, verbal and mental *kamma* are towards right direction (AN: 1: 315). Therefore the Buddha suggested to us not to use badly set words and phrases and badly interpreted meaning that have misinterpreted the good *Dhamma* (AN: 2: 20). Hence badly interpreted meaning would misguide the person so that they do not believe on anyone. Thus such person would be counted in the rank of unreliable person who has been always prone towards lying; such person would suffer much in his/her life.

The Buddha further suggested two types of persons who have misguided the voice of Tathagata as they claim that unstated voice of Tathagata has been stated by him and vice-versa (AN: 2: 23). Hence just opposite persons would keep the prestige of Tathagata so that they would be the right follower of Him. The Buddha has taken example of fauns which do not utter human speech. It is so ironic that they do not like to speak false words so that they do not like to misrepresent others like humans (AN: 2: 60). Such metaphoric expression would be too much pinching to those humans who have spoken lies of being so-called conscious thinker.

Similarly, the Buddha has suggested two measures of arising wrong view among human beings. They are: the utterance of another's voice and careless attention. (AN: 2:125). It is evident that one should speak thinking oneself as well as there should be attention to listen others so that they would progress in their life. On the other hand, the Buddha has expressed his view from negative aspect and suggests positive aspect consequently. We can find such example in *Yamaka sutta* in which negative aspect raises the issue and positive aspect settles that matter. He has followed same style and techniques so that His teaching is full of rhetoric and it delights us while reading. A common reader also can easily identify the meaning in layman's language and understanding.

Moreover, the Buddha has mentioned about a fool in *Thinking sutta* in which a fool has got three characteristics so that he has thinks badly, speaks badly and acts badly. On the contrary a wise person thinks, speaks and acts wisely (AN: 3: 3). Hence here the communication comes along with thinking and acting together. Likewise, he has characterized unwholesome person in the same way who has got unwholesome bodily action, verbal action and mental action (AN: 3: 6). On the other hand, in

Blameworthy sutta the Buddha has characterized a fool in three ways as he has used blameworthy bodily action, verbal action and mental action (AN: 3:7). The verbal action has also connection with bodily action and mental action together. It seems that the Buddha has taken body, speech and action together as they have given accumulated result collectively. One can be aware that a single phenomenon has no meaning in human life as we have been living in dependent origination. Likewise, the Buddha has uttered same type of voice in *Afflictive sutta* about the fool. The fool would do afflictive bodily action, verbal action and mental action (AN: 3: 8). Similarly in *Mained sutta* the Buddha has again characterized about foolish person who has been prone towards bodily misconduct, verbal misconduct and mental misconduct (AN: 3: 9). Such person is incompetent and he generates much demerit to live in the community. These persons should have been discarded by the community and colleagues.

The Buddha mentioned about three kinds of speech in *Speech like Dung sutta* as follows: speech like dung, flower and honey (AN: 3:28). The speech like dung person speaks falsely or he has spoken just opposite for his personal benefit only. He speaks knowing as not knowing, seeing as not seeing, that leads him to end himself or he has intriguing against others. Similarly, speech like flower person speaks false as false and right as right. He speaks consciously so that it has promoted himself and others; or he has no intriguing nature at all. Likewise, honey like speech person speaks for the benefits of others. He uses gentle and pleasing voice that is lovable and agreeable to all; he abandons and abstains himself from harsh speech; such persons would influence others from their speech so that their life would be full of happiness and away from *dukkha*. Hence, the speech of such wise person has connection to the *Dhamma* and meaningful to all; such speech is good to present in the noble ones' meeting as well.

Similarly, in *Failures and Accomplishments sutta*, the Buddha has mentioned his view to be successful in virtuous behavior (AN: 3: 117). He listed the qualities of unvirtuous behaviors as destroying life, taking what is not given, engaging in sexual misconduct, speaking falsehood, speaking divisively, speaking harshly and indulging in idle chatter. On the other hand, a virtuous person would behave just opposite. Likewise in *Purity sutta* the Buddha has suggested persons to abstain from false speech, divisive speech, harsh speech and idle chatter to have verbal purity in their life (AN: 3: 120). Such speech would upgrade the personality traits so that they would be respectable persons in the society. Moreover, the Buddha has talked about verbal sagacity in *Sagacity sutta* to be abstained from false, divisive, harsh and idle chatter to win confidence from others (AN: 3: 122)

Similarly in *Arguments sutta* the Buddha has expressed uneasy for staying and delivering his speech (AN: 3: 124). Where there is arguments, quarreling, dispute and stabbing with piercing words, there is no concord or comfortable environment to

inhabit. To establish concord in such place the Buddha suggested following thoughts of renunciation, thoughts of good will and thoughts of non-harming. Those who involve in arguments would full of sensual thoughts, ill will and harming; such three qualities have led one towards doom so they should have been abandoned.

The Buddha suggested four sustainable aspects of building good relationship such as giving, endearing speech, beneficent conduct and impartiality (AN: 4: 32). Our speech has connection with other means of justice; or speech has played one of the important roles of such relationship. Similarly, the Buddha has suggested us about the negative aspect of misguided speech in *False Speech sutta* (AN: 4: 82). He has presented four lists such as false speech, divisive speech, harsh speech and indulging in idle chatter pave the way to hell and vice-versa. So we must be careful about our speech to have reliable relationship with others.

The Buddha suggested us for investigation and scrutiny in *Dispraise sutta* about right way of communication (AN: 4: 83). He presented four types of speech such as one speaks praise of one who deserves dispraise; one speaks dispraise of one who deserves praise; one believes a matter that merits suspicion; and one is suspicious about a matter that merits belief. These qualities lead one towards hell and vice-versa. Speaking is one of the foremost qualities of a person who would have knowledge to use it properly as suggested above. It needs critical thinking as well as proper judgment; those who can't follow such process would be failed in his life. Either anyone is praised or dispraised, it needs to be based on accuracy, truthfulness and timely (AN: 4: 100). It has been noted in *Potality sutta* in which the Buddha critically analyzed it presenting different personalities as mentioned above. Either right or wrong, one can be accurate, truth and timely so that one can be trustworthy and reliable. The liars have no value at all as it has reflected their conspiracy through speech first; hence, liars would damage life in this life as well as in the future.

The Buddha has identified four types of speaker in *Speakers sutta*. He stated that:

"Bhikkhus, there are these four speakers. What four? [139] (1) There is the speaker who exhausts the meaning but not the phrasing. (2) There is the speaker who exhausts the phrasing but not the meaning. (3) There is the speaker who exhausts both the meaning and the phrasing. (4) And there is the speaker who does not exhaust either the meaning or the phrasing. These are the four speakers. It is impossible and inconceivable that one who possesses the four analytical knowledge will exhaust either the meaning or the phrasing." (AN: 4: 140)

He has separated between meaning and phrasing; those who can have such qualities would be a perfect man or the Tathagata. It has been impossible to find such

kind of person in this world who is correct in both meaning and phrasing. It has been evident that phrasing with meaning has put us towards right path whereas phrasing without meaning would mislead us from the right path. We encounter such persons in our daily life and the judgment would be of ours. There should be agreement between phrasing and meaning as language leads towards action.

Furthermore, in *Conduct sutta (1)*, the Buddha has mentioned false speech, divisive speech, harsh speech and idle chatter as the means of verbal misconduct. On the contrary truthful speech, non-divisive speech, gentle speech and judicious speech are the kings of verbal good conduct in *Conduct sutta (2)* (AN: 4: 148 and 4: 149). In the same way, those who have cunningly approaches families, cunningly sits down, cunningly speaks on the *Dhamma* and cunningly holds his excrement and urine are the signs of sickness as mentioned in *Illness sutta* (AN: 4: 157). It makes us realize that those who speak cunningly would lead towards illness which is evident as mental illness at present context as well.

There is also relation between speech and action as mentioned in *Speech sutta* (AN: 5: 119) so is the performance of the person. Hence, they have misguided the action as per the speech and are known as unreliable man in the community or society or organization.

We can find positive suggestion by the Buddha which are often blameless and beyond reproach in the *Speech sutta*. It has been quoted as follow:

"*Bhikkhus*, possessing five factors, speech is well spoken, not badly spoken; it is blameless and beyond reproach by the wise. What five? [244] It is spoken at the proper time; what is said is true; it is spoken gently; what is said is beneficial; it is spoken with a mind of loving-kindness. Possessing these five factors, speech is well spoken, not badly spoken; it is blameless and beyond reproach by the wise." (AN: 5: 198)

The speech spoken at proper time, truth, gentle, beneficial and full of loving-kindness reflect the qualities of a person. One can adopt such situation so that s/he can be trustworthy. Such qualities would lead towards progression in an organization.

Those who speak much would fear of danger in this life and future life as expressed in *Speaking Much sutta* (AN: 5: 214). Those persons would speak falsely, divisively, harshly, chatter idly would reborn in a plane misery. He would be suffered from *dukkha* and the opposite one would be liberated from such *dukkha*. Certainly, speaking much is not a good so one should be conscious about the bad consequences. Similarly those who pursued, developed and cultivated false speech, divisive speech, harsh speech, idle chatter itinerating would lead to hell so it would be better to be safe from false accusations of being ethical (AN: 8: 40).

Likewise, the Buddha has mentioned eight ignoble declarations in *Declarations (1) sutta* as follow:

"Bhikkhus, there are these eight ignoble declarations. What eight? (1) Saying that one has seen what one has not seen; (2) saying that one has heard what one has not heard; (3) saying that one has sensed what one has not sensed; (4) saying that one has cognized what one has not cognized; (5) saying that one has not seen what one has actually seen; (6) saying that one has not heard what one has actually heard; (7) saying that one has not sensed what one has actually sensed; (8) saying that one has not cognized what one has actually cognized. These are the eight ignoble declarations." (AN: 8: 67)

It speaks about our nature or character of speaking false. It has been the violation of ethical context of the speaker and the spoken. Unless we can't control such behaviors, it will lead towards downfall. In this way, the Buddha is in favor of ethical or moral communication.

Similarly, the Buddha speaks about the result of four types of speech in the *Upali sutta*. It has summed up the whole context of human speech so that one can take all the ideas from this *sutta*. It has been mentioned as follow:

"Having abandoned false speech, he abstains from false speech; he speaks truth, adheres to truth; he is trustworthy and reliable, no deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of unity, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord. Having abandoned harsh speech, he abstains from harsh speech; he speaks words that are gentle, pleasing to the ear, lovable, words that go to the heart, courteous words that are desired by many people and agreeable to many people. Having abandoned idle chatter, he abstains from idle chatter; he speaks at a proper time, speaks what is fact, speaks on what is beneficial, speaks on the *Dhamma* and the discipline; at the proper time he speaks words that are worth recording, reasonable, succinct, and beneficial. (AN: 10: 99)

The purpose of human life is to uplift the standard of his/her to get redemption from *dukkha*. Those who can avoid negative speech would be favorable to his friends, relatives, neighbors, colleagues, seniors, juniors and so on. Such person has positive attitude towards *dhamma* and discipline so that his life would be comfortable. The next subtopic is going to analyze the modern implication of the old ideal as per the context of this era.

Modern Implication

Modern implication of old religion has been an important yet essential aspect these days to ensure people about the benefits of it in their life. The ideal of religion had been made mysterious though it has guided the principle of modern context as well. The concept of secularity is prevalent these days due to the vigor that so-called modern people have implanted radical concept in their mind. They have promoted baseless spirituality which has no stand at all; as a corollary, their life has been transforming from bad to worse.

Religion in fact is not against human living or the way of life; however, people have taken it as extravagance; totally, it has implanted negative message about religion. Some scholars, who have indulged in sensual pleasures with the practice of utilitarian ethics, have taken it negatively; often Karl Marx had blamed religion as 'opium'. Hence, religion has been understood as useless tradition, full of sorcery, have transcendental concept, and an elitist way of governing others. The modern implication of Buddhism is much more than utilitarian ethics so that it needs greater understanding to get positive message. It has already been identified by Buddhism so that the knowledge that has been extended by religion is under shadow; thus people would have taken it negatively.

It seems necessary to revive old tradition so that one can get knowledge out of it rather than useless dogma or rituals. The traumatic condition that human beings have been facing these days is irreparable; so it needs to use balm on their wound. Those who are young would disparage the religion; ultimately, as being old, they have turned towards religion. In this way, time has already been over when they have realized the positive aspect of religion. People have taken religion and its ideal as dogma only so that they would regard it as hindrance for progression in their life. This article has been promoting the value to take religion and science together; so it has been said that a true religion is no less than science⁹. Thus people are unable to identify the ultimate truth and the way of life; so they have been facing suffering.

Particularly the researcher has focused on communication aspect of Buddhism which has been more relevant these days; or it has fulfilled the lack of modern context as well. The Buddha has already used such elements in his time which has been even more relevant these days. For instance, we know that lying is a bad habit; yet we have been using it as a tool to gain something in this era. We believe on logic so that we have tried to use logic as a tool to hide such lie; it had already been condemned by Buddhism. Hence, we can correct ourselves from such condition so that Buddhism can be felt well in this life in present situation. Many people have been failed in their life and career

9. See David L. McMahan's *The Making of Buddhist Modernism*, 2003.

due to the lack of proper understanding about positive aspect of communication. So scholars have been seeking to establish soft skills as essential factor to establish peace and harmony in every field. Mainly, they have been facing suffering in the society of living life comfortably when they have developed blanket approach against religion.

For example, we do not have the habit of going inside positive aspects of religion due to wrong education system¹⁰ of this era. Thus we have forgotten the positivity of it due to meta-understanding at present. The 'meta' concept has been taken in negative sense so that our habit of criticism has been oriented towards negativity rather than promoting it analyzing positive and negative concept in a balanced way. Hence, Buddhist philosophy of 'middle way' is much relevant in this context. The aim of communication is functional neither would it be useless which has often ignored by modern people. In fact, Buddhism has focused on the particular point, regarding communication, so that his disciples would get ideas by interacting unless the subject gets clarity.

It has focused on by-lateral communication so that the one-way communication has been eliminated. Furthermore, the Buddha has taken reference of local materials so his examples illustrate the communication process well i.e. fit to the layperson. Thus the disciples have been able to get ideas easily along with the use of vernacular language and context. The Buddha has also used indirect way of extending His message i. e. body language. It has played main role while extending message to the listener that has been used time and again. His simple style and symbol have played vital role while disseminating message to the audience. In this way, the Buddha has used skillful means to extend his message. Sometimes, he has asked His disciples to do self-reflection of any activities so that they would realize their mistakes themselves; we can take example of *Kisa Gautami*¹¹ in this matter which has fostered the indirect way of communication. One can understand by doing; such type of indirect means has been abundantly used to extend message in Buddhism.

Conclusion

Communication is a vital part of human life to make their life successful eliminating suffering and reviving loving-kindness. Modern communication method has adopted various styles and techniques; still it cannot satisfy the need of them. People have been longing for the truth and stability which seem inaccessible for them when they have taken it as antidote of religion. They have developed 'perspectival'¹²

10. Illustration can be found in the book written by Ven Master Chin Kung listed in bibliography.

11. It has been an indirect way of communicating message that the Buddha has used. We can find an anecdote related to it in Buddhist *sutta*.

12. Such ideas depend on person, place, time and context; it has been positively promoted in

view that has put them in suffering when they cannot pin point the positivity of religion. The styles and means of communication that have been used at the time of the Buddha have been concentrated on ethics and morality, so it is functional. On the other hand, modern communication has given priority to exchanging verbal message only irrespective of functional approach. As a corollary, it has been unable to win trust of the people so that it turns into blabbering. Unless we don't change useless communication into useful communication i.e. functional one, the motto of speech or communication remains problem of our life.

One needs to extend such message to the listener which has been time and contextual; neither would it be good to remain silent. Thus one can follow self-reflexivity, loving-kindness and compassion in their life to be respectful. We need to realize that speech is the reflection of personality so that all the negative aspects of life can be abolished to make life successful.

Communication skill is an important element of *Aryaastangik marga* of the Noble Eight Fold Path as well. It doesn't mean to exchange verbal utterance rather it has been guided by some action. A common understanding in Nepalese society is that the wound by words is much affective than beating; so a person has been judged by his speech first. We greet with our voice that has used various words that express the hierarchy of social relation, speaker's culture, his/her attitude, his/her standpoint, and the purpose of addressing. So the ultimate output of communication is not just idle talk rather it has been functional.

Bibliography

- Bodhi, Bhikkhu. *The Anguttara Nikaya: The Numerical Discourses of the Buddha*. Wisdom publications: Boston, 2012.
- Chuang, Rueyling & Guo-Ming Chen. Buddhist perspectives and human communication. *Intercultural Communication Studies*, vol. 12, no. 4, 2003, pp. 65-80. <https://web.uri.edu/iaics/files/04-Rueyling-Chuang-Guo-Ming-Chen.pdf>
- Engler, Stausberg; Mark Q. Gardiner. "Lincoln's clarion call for methodological solipsism." *Theory and Method in the Study of Religion: Twenty-Five Years on...* Leiden, Boston: Brill, 2013. 159-163.
- Geertz, Arwin W. "Global perspectives on methodology in the study of religion." *Theory and Method in the Study of Religion: Twenty-Five Years on...* Leiden, Boston: Brill, 2013. 275-297.
- Gilhus, Ingvild S. "Hermeneutics." *The Routledge Handbook of Research Methods in the Study of Religion*. New York: Routledge, 2011. 275-284.
- Guillermo-Anguilar, Francisco. *Non-dogmatism in Buddhism: An Exploration of the Secular and Agnostic Approaches in the West and the Early Buddhist Scriptures*. University of Wales,

Newport.

Hughes, Aaron W. "Theory and method in the study of religion: Twenty five years on..." *Theory and Method in the Study of Religion: Twenty-Five years on...* Ed. Aaron W. Hughes. Leiden, Boston: Brill, 2013. 1-18.

Kung, Chin. *Buddhism as an Education in the Context of Modern Chinese Education System*. Buddha Dharma Education Inc., www.buddhanet.com.

Magnone, Edorado. Analysis of Scholarly Communication Activities in Buddhism and Buddhist Studies. *Information*, 2015, pp. 162-182.

Maguire, Jack. *Essential Buddhism: A Complete Guide to Beliefs and Practices*. Pocket Books, 2001.

McMahan, David L. *The Making of Buddhist Modernism*. Oxford University Press, Inc, New York, 2008.

Roy, Sayantani and Narula Sumit. Alternative Views on the Theory of Communication: An Exploration through the Strands of Buddhism. *J Mass Communicat Journalism*, 2017, 7: 354. doi: 10.4172/2165-7912.1000354

Websites

www.valamis.com/hub/types-of-communication

<http://e-star.ws/ws/index.php/en/christian-map-of-thailand>

www.skillsyouneed.com/ips/what-is-communication.html

open.lib.umn.edu/principlesmanagement/chapter/12-5-different-types-of-communication

The Relationship Between *Gonpa*, *Lama*, and Local Communities

Anglami Sherpa

PhD. Scholar,

Lumbini University, Faculty of Buddhist Studies

anglami197@gmail.com

Abstract

The present study aims to analyze the relationship between Gonpa, Lama, and local communities in terms of teaching, learning, and practicing Buddha Dharma. It digs up the contribution of both Gonpa and Lamas toward the laypeople. Further, it analyzes the support of the laypeople to Gonpa and Lamas to preserve the culture and the Dharma. Furthermore, the paper explores the difficulties in both providing and receiving Buddhist education in the society. The paper has used both primary and secondary sources to accomplish the study. The primary source has been collected through observation, participatory observation, interviews, and focus group discussion in the research fields. It recommends some suggestions to enhance the co-operation between these stakeholders for the expansion of Dharma education.

Introduction

Gonpa is commonplace, where monks, nuns, scholars, and students related to Buddhism live together. The main purpose of the *Gonpa* is the development, expansion, continuation, and preservation of Buddhist traditions. It is the center of Buddhist study and practice of *Dharma*¹. *Gonpa* and or *Vihar* tradition was begun in the lifetime of Sakyamuni Buddha. Therefore, the history of *Gonpa* can be traced to the time of Buddha himself (Anglami Sherpa MA Thesis 3).

People used to build lavish buildings in the areas, where Buddha visited and offered them to the Buddha. Buddha used to stay in the offered buildings with his disciples for a few periods of time. Later these buildings became *Vihar* or *Gonpas*. A famous rich person, Anatha Pindaka purchased the large areas of land paying full of golden biscuits to the surface land, where he wanted to build a lavish *vihara* and offer to Buddha in Jetavan (Woser Lama Sherpa 3). Rajgrihaseth had constructed sixty Viharas in Rajgriha, Benuvan and donated to Buddha, Dharma and Sangha (Bhikshu Amritananda 238).

King Suddodhana, father of Gautam Buddha had built Nyagrodharam *vihara* in Kapilvastu (Jyanmani Nepal10) for Buddha and his disciples to stay when they had visited for teaching *Dharma*. In Kathmandu, Nepal, we find many proofs of *Gonpas* from the Kirant period to the Lichchhavi period such as *Charumati vihara*,

1. Buddha *Dharma*. The word Dharma has several meanings: 1. The teachings of the Buddha, 2. law, doctrine, 3. things, events and phenomena.

Gumvihara, Manadeva vihara etceteras. *Lichchhavis* had appointed separate *Vihara* Ministers to promote and preserve the Buddha *Dharma* and *Viharas* (Hariram Joshi Inscription No. 139, P 524).

Gonpa in Himalayan Regions

Buddhism was introduced into Bhot only after the eighth century AD by *Guru Rinpoche*² and his contemporary Santarakshita defeating pre-Buddhist³ *Dharma*. In later periods, people gave the new name Bon to those nature worshippers.

Guru Rinpoche started the *Gonpa* tradition in Bhot by building *Samye Gonpa* there. The Lo Gekar *Gonpa* situated in Lo- Mustang is the oldest *Gonpa* than *Samye Gonpa*, which was built by *Guru Rinpoche* himself. There are many Himalayan ethnic peoples (Nepal Indigenous Nationalities Act 2002), who are a follower of the Buddha *Dharma*. Most of them reside in the High Himalayan regions of the country. They are Sherpa, Lhopa, Dolpo, Bahragaunle, Bhote, Larke, Lhomi, Walung, Hyolmo, Hyawa, Dhokpyo, etceteras. The Gurung, Tamang, Magar etceteras reside in the lower hilly regions of the country and some of them also follow the Buddha *Dharma*. One can find out many *Gonpas* in the settlements of these peoples as well.

Gonpa in Sherpa Settlements

Although the ancient history of *Gonpa* in Solukhumbu is unknown, Phagche Sherpa⁴ became head Lama of a *gonpa* in Khumbu while the Mangol dynasty was scattered in the Chang regions of the Bhot (Anglami 2020). Sherpa had been continuing *Gonpa* tradition into their other settlements. One of the head *Lamas*, Mr. *Lama Sangwa Dorje* built *Gonpa* in Pangboche, Khumbu region in the 16th century (Sherry B. Ortner 49). After some time, one brother built *Gonpa* in Thame, and another brother built it in Khumjung. In the later period, Sherpa people came down to Sorong⁵ for better harvesting and warm climates. They settled clan villages in Sorong regions.

Sherpa continued to build *Gonpa* in their new settlements. They built *Gonpas* in Chiwong (Dor Bahadur Bista 196), Junbesi, Thodung many other villages. Tibetan refugees also built *Gonpas* in Chyalsa and upper parts of Jong in the later period (field visit 2020). People also built new *Gonpas* in Tengboche, Khumjung region in the later period. Sherpa people are spread to several other hilly districts such as

2. Padmasambhava.

3. Nature worshippers.

4. Phagche is one of the three siblings of Sher Dungal clans of Sherpa, who entered Khumbu valley by crossing Nangpa-La. As per the written document found in the Sambhota script, he became the special *Lama* of the already existed *gonpa* in the Khumbu.

5. Today people call it Solukhumbu.

Okhaldhunga, Udayapur, Khotang, Bhojpur, Illam, Taplejung, Sangkhuwasabha Ramechhap, Dolakha etceteras. They have built *Gonpas* in most of their settlements in these districts. The people have been associated with *Gonpa* and *Lamas* to practice the *Dharma* regularly (field observation, 2020). As per a written document found in Solukhumbu, *Gonpa* had to pay *Pan Fula*⁶ to Government regularly (Anglami 2020). Let us discuss and critically analyze the relationship between *Lama*, their *Gonpas*, and the *Dharma* followers.

Relationship Between *Gonpa*, *Lama*, and Local Communities

Traditionally, *Lama* and *Tawas* study Buddhist philosophy in *Gonpas*. They practice the *Dharma* in the *Gonpa*. They perform regular chanting, rituals, and offerings to the deities in *Gonpa*. The *Gonpa* has been considered the ocean of the *Dharma*.

The local followers support *Gonpa* both regularly and occasionally. People offer *dana*⁷ in both cash and crops to the *Gonpas* as per their tradition. *Danaparamita* is the first *Paramita*⁸ among ten *Paramitas* ((Bhikshu Kumar Kashyap 18) of Buddha Dharma.

People request *Lamas* to perform their *dharmik* rituals and the rites of the passages of their lives. A *Lama*'s income from participation in the performance of rites is modest (Furer- Haimendorf 1966). People pay *kwin*⁹ to *Lamas* for performing rituals. The relationship between *Lama*, *Gonpa*, and the followers has been Limited to rituals and *kwin* only. Thus, the people take the help of *Gonpa* and *Lama* to perform their ritual, worshiping, and chanting only. In this way, *Lama* and the *Gonpa* fulfill the ritual demands of the local people as per their requirements (field study 2019).

The study digs up the fact that society does not demand the education of Buddha to *Lamas* and *Gonpas*. People give less priority to the *dharmik* education so they do not care to listen to the Buddha's education if *Lamas* want to educate them (interview with Serlog Rinpoche, 2020). People are not aware of the ocean of the *Dharma* education of *Lamas*. Moreover, *Lamas* share their feelings that the people do not respect high *Lamas*, *Khenpo*, and *Acharya* these days.

Sherpas use a lot of fermented drinks and their life is very much associated with *Chhyang* (Ramesh R. Kunwar 154). In later periods, the local people are badly affected by *Chhyang*¹⁰ tradition (. They regularly drink it and do not care about listening to

6. A kind of tax practiced on 1843 BS.

7. Charity.

8. Perfections.

9. Wages and or *dana*.

10. Traditional alcoholic beverage.

the *Dharma* these days (field study, 2020). Society has been deepened and wandered in the world of rituals, the outer covers rather than the inner philosophy, precious *ratna*¹¹ of *Dharma*, and its practice.

Education of the Buddha *Dharma* is not Easily Accessible to Laypeople

The present study digs up the tradition of providing education on the Buddha *Dharma* to laypeople. It explores that the education of the Buddha *Dharma* is not easily accessible to the laypeople in their old settlements. They may receive short teaching on a mass basis on the occasion of some *dharmik* festivals such as Buddha Purnima, Vajra Guru Etceteras (field study 2020). The scripture is in Sambhota script and Bhot language, which adds the difficulty in understanding the *Dharma* themselves.

In response to the curiosity of the researcher, *Lama* expresses his opinions that the local people do not ask for *Dharma* education, and its philosophical parts. As per the tradition, *Gonpa* and or *Lama* do not go themselves to people to distribute the *Dharma* education. They do not approach the philosophy and *Dharma* education to the society to distribute it in their initiation. *Lamas* also do not emphasize distributing their earned education to society because if *Lamas* invited people for the *Dharma* education, people may have doubt about *Lamas*. If *Lama* goes to people to distribute education without their demand and interest, people see *Lama* with the suspicious point of view that *Lama* may have some interest of making some benefit from that program. So the *Lamas* fear giving education to people without their demand.

The majority numbers of the people are uneducated in terms of the *Dharma* in society. Therefore, the majority portions of people take the educated people as a joker (One of the senior *Lama*'s opinion, 2020). People are unaware of the *Dharma* as prescribed by Buddha (Mahasatipaththana Sutra, Dharmanupashyana 358 to 367). *Lamas* know that there is a scarcity of knowledge, philosophy, and *Dharma* in society. They realize that people need philosophical education to make their life better in the world. *Lamas* guess that the people will be happier if they receive the *Dharma* education.

Buddha had also not given teachings and education to people without having their interest and hunger for that. Buddha never gave *Dharma* education to non-hunger and un-thirsty ones. Therefore, *Lamas* also do not give education to laypeople without their demand. If they asked, *Lamas* are willing to give education to the people (Head *Lama* of Serlog Gonpa, 2020).

11. Jewel.

The Communication gap Between *Lama* and the Local Communities

The laypeople do not know that they do not know the philosophical education of the *Dharma*. They do not realize that they need more *Dharma* education. People have been paying homage to Buddha and Guru Rinpoche in the form of the divinity and godliness of supernatural powers only (field observation 2019 to 2020). The personification of these deities is necessary to understand the real essence of the *Dharma*. For that, somebody has to take initiation. Society must have the thirst for *Dharma* education and request *Lamas* for that. Now, few people are becoming conscious that they may not have been practicing *Dharma* properly as per the thought of the Buddha. The academicians, aware persons, and related people should play role in creating the thirst and hunger of the society toward the core and real *Dharma* of the Buddha.

During the field study, the researcher met the people, who have complained about the performance of the *Lamas* (Chhwang *Lama* and group, 2020 Jong). As per them, *Lamas* also do not perform rituals properly. Some *Lamas* from Funngmoche *Gonpa* performed *Nyapur*¹² in one of his family member's final rituals some years back. Then, the same *Lama* did not perform the *Nyapur* ritual in his next family member's final ritual properly. Thus, the laypeople realize that *Lamas* do not follow the process of rituals properly as in the past decades so the faith of people has been decreasing towards *Lamas* and *Dharma* these days.

In one of the old *Gonpas* in the Solukhumbu, some NGOs and INGOs have been supporting its regular schooling programs. As per the interest of the donors, they have handed over the financial management authority to the staff, who is a non practitioner of the Buddha *Dharma*. In later periods, *Gonpa* is facing misuse and non transparency in its financial activities of the *Gonpa* (field visit, 2020). In this case, the study refers that the top levels of management, whether it is financial or other management, the *Lamas* and or the local *Dharma* follower people, or the school management committee have to handle those sensitive matters themselves and not to handover the traditional system of the *Gonpa* to the donor's representatives.

Regarding the presence of *Gonpa*, there are many *Gonpas* even in small villages in some parts of Solukhumbu. But some other large villages have very few *Gonpas*. In some settlements of Sherpa, people have not been able to establish the *Gonpa* for the practice of *dharma* due to a lack of financial resources (field study 2020). The High *Lamas* and the *Kidugs* have to consider where to construct a new *Gonpa* and where not as per the textual guidelines of the *Dharma* (Bkikshu Pranaputra, Kondanya

12. Name burning ritual of the deceased person

Solution for the Better Cooperation

The academicians may create a hunger in the laypeople for the *Dharma* education, which will give them numerous merits (Khenpo of Chiwong *Gonpa*, 2020). Society has to play a vital role in enhancing the *Dharma* education of the people. For that, there should be both way co-operations between the stakeholders of the *Dharma*. People have to respect and trust *Lama*, *Lopen*, and *Khenpos*, who are the scholar of the Buddha *Dharma*. The *kidugs*¹³ have to play an important role to arrange regular teaching programs of the *Dharma* weekly or forth nightly or monthly so that laypeople can be learning, hearing, and practicing the *Dharma* in their day-to-day life. The present study refers to minimize the massive consumption of the *Chhyang*.

There is a tradition of living unmarried for the *Tulku*¹⁴, *Acharya*, *Khenpo*, *Lopen* etceteras in the society. If someone accidentally gets married, the name and fame of the *Lama* would be ruined in society. The education, knowledge, and *gyana* of the *Dharma* do not die even if he got married (as per FGD opinion of the people, 2020). The earned and accumulated *Dharma* education will be deposited in him forever and does not decrease if got married. Therefore, society has to accept *Lamas* even after getting married to take benefit of *gyana* even from a married *Lama*.

After providing *Dharma* education to some extent, *Lamas* and the expert personalities have to take initiation to teach precious *Dhyana*¹⁵ methods of the Buddha and Guru Rinpoche to the laypeople. The *Dhyana* is the only *marga* to be purified, free from *Dukha*, receive wisdom, and attain NirvanaT (Mahasatipaththana Sutra, Digha Nikaya 353). The study, practice, and contemplation of the *Dharma* have to include in the regular schedule of their daily lives in society.

Economize the Culture of the People

Similarly, to make society happy, it has to economize. To be economic, the high *Lama* and or *Khenbu* honored by the society have to convince society about the benefit of being economic; otherwise, they do not change it.

Utilize the Lavish Resources of the *Gonpa*

Almost all houses of Sherpa in Solu has own private chapel *Gonpa*, *chhorten*, and, *Mani khorlo*¹⁶ as per the financial condition. They could practice *dharmik* rituals

13. Customary institutions of the Sherpa.

14. Reincarnated Lama, Rinpoche.

15. Meditation.

16. Dharma wheels.

in the small-scaled *Gonpas* in such. There are many large *Gonpas* in the Solukhumbu district of the country (field study 2020). The study finds that the people have not been taking benefit of the lavish property of *Gonpas* as they could. The large *Gonpas* have to give regular education to people in cooperation with the *Kidug* of the settlements. Similarly, a *Gonpa* has to operate a school, college-level both academic and non-academic study regularly targeting different groups of the age and education level of the people. Local people should take the help of *Gonpa* and *Lama* for *Dharma* education. *Gonpa* has to be operated with the support of the local management committees, which have been functioning in a public capacity.

Conclusion

There are many *Gonpas* in Sherpa settlements in the Solukhumbu district of Nepal. The relationship between *Gonpa*, *Lama*, and local communities has to be improved for the betterment of the community and *Dharma* as well. The laypeople should always be conscious and take initiation to refuge towards the scientific education of the Buddha *Dharma*. Similarly, the *Lamas* have to be more liberal to provide their precious knowledge of the *Dharma* to laypeople. The Education of the Buddha *Dharma* has to make easily accessible even to laypeople. As the result, the society would be more conscious of them and could make remarkable efforts to maintain peace, harmony and happiness in the society. The practice of *Dharma* may improve the spiritual life of the people. The practice of the *Dharma* encourages people to modify their complex behavioral mind and transform into a simple, comfortable, and happy life. Similarly, *Kidugs* have to play a vital role to eradicate the communication gap between *Lama* and the local communities if any. All the stakeholders of the Buddha *Dharma* have to take initiation to utilize the rich resources of the *Lamas*, *Gonpa*, and the society for the welfare of the entire sentient beings.

Works Cited

- Sherry B. Ortner. *High Religion*. Motilal Banarsidass Publishers, Delhi, 1992.
- Bista, Dor Bahadur. *People of Nepal*. Ratna Pustak Bhandar, Kathmandu, Nepal, 1967.
- Haimendorf, Christoph Von Furer. *The Sherpas of Nepal*. The Brown Knight and Truscott Group, London, 1972.
- Hariram Joshi. *Nepalko Prachin Abhilekh*. Nepal Academy, Kathmandu, 2030 BS.
- Bhikshu Amritananda. *Buddhakalin Grihasthiharu*. Anandakuti Vihara Guthi, Kathmandu, 2036 BS
- Jyanmani Nepal. *Nepal Nirupan*. Nepal Academy, Kathmandu, 2055 BS.
- Kunwar, Ramesh Raj. *Fire of Himal*. Nirala Publications, New Delhi, 1999.
- Bajracharya, Dundabhadur. *Digha Nikaya*. Pabitra, Ashok Ratna Hera Devi Bajracharya, Lalitpur, 2000.

- Bkikshu Pranaputra, Kondanya Sangharam. *Vishuddhimarga*. Sukhi Hotu Nepal, Kathmandu, 2001.
- Sherpa, Khenpo Ngawang Woser Lama. *Nepalese Buddhist Tradition of Himalayan Region*, text in Nepali, Kathmandu: Research Center for Nepal and Asian Studies, Tribhuwan University, 2004.
- Bhikshu Kumar Kashyap. *Dasha Prmita*. Sukhi Hotu Nepal, Kathmandu, 2004.
- Sherpa, Pasang. *Sherpa Jatiko Chinari*. National Foundation for Development of Indigenous Nationalities and Nepal Sherpa Association, Central Committee Lalitpur, Nepal, 2067 BS.
- Sherpa, Khenpo Shangya Tyanjin Lama. *Sherpaharuko Itihas ra vamshawali*. Sherwi Rigshung Lobdar Members, New York, USA, 2069 BS.
- Sherpa, Anglami. *The Role of Gonpa in Preserving Sherpa Culture and Religion* (MA Thesis). Np, Kathmandu, Nepal, 2016.
- Sherpa, Anglami. *Birth to Death Rituals of Sherpas as per Buddhist Traditions*. Lumbini Prabha, Vol. 3, Lumbini Buddhist University, Lumbini, Rupandehi, Nepal, 2018.

Primary Source

- Anglami Sherpa. Written document in the Sambhota script about the origin of Sherpa, 2020
- Anglami Sherpa. Written document in Devanagari script dated 1847 BS, 2020

On Compassion of Bodhisattva and Its Cultivation-Centering on the Six Perfections

Shi, Yaoyuan (Ven. Sheng Yin)

MA in Buddhist Studies, 2nd Semester

Lumbini Buddhist University, Central Campus

shihshengyin@gmail.com

Introduction

The Great Compilation (*mahākaruṇā*) in Mahayana Buddhism refers to the perfecting of self for the benefit of others. Compassion is the heart of Mahayana Buddhism and expresses the actual content of Buddhism. The Buddha in the Large Sūtra Perfection of Wisdom (*Mahāprajñāpāramitāsūtra*) had repeatedly said: "Great compassion (*maha-karuṇā*) is the first." The spirit of the Bodhisattva focuses on the outpouring of compassion, and the specific act of compassion is altruism (*parārtha*). How does a bodhisattva develop compassion? How does the compassion of a bodhisattva differ from ordinary people (*puthujjana*) and *Sāvaka*? Do ordinary Buddhist learners often say how to benefit others if they have not perfected themselves first? Why is a Bodhisattva willing to be in the ocean of *Samsāra*, without rushing for self-liberation, but actively benefiting all living beings? How can the Bodhisattva do the "Six Perfections" (Six *Pāramitās*) and all methods for salvation with compassion and accomplish self-interest from altruism? This article will discuss the above issues to help people get a proper perspective on it.

The Difference Between Compassion of Bodhisattvas, Sāvaka and Ordinary People

The compassion of Buddhas and Bodhisattvas is characterized by great compassion. The so-called greatness means the unlimited expansion of compassion. The objects of this kind of compassion include relatives and enemies, humans, animals, and all sentient beings in the "Six Paths".

Compassion is the foundation of Buddhism and the core thought of Buddhas and Bodhisattvas. Based on great compassion and desire, Bodhisattva rescues all living beings from suffering and uses all kinds of ingenuity and convenience to capture sentient beings so that they can be liberated. Confucianism says: "The feeling of commiseration belongs to all men." (Nothingistic 2009) Human beings naturally show compassion and sympathy because they mutually coexist and they are closely related to each other.

What is the reason? This is because ordinary people have "ego attachment" that contains a strong sense of self-importance, which leads to people instinctively paying attention to themselves and ignoring others. For example, a mother's care for her children seems to be selfless, but most of it is just an extension of "I", so this kind

of compassion cannot continue to extend to other sentient beings.

It is precisely because of the "I" that is difficult for us to maintain lasting care for the "him" other than the "I". Even if this emotion is aroused by certain events, after a period of time, it will habitually turn to pay more attention to "I". If it is not corrected by meditation, this "I" will always take the lead, causing us to ignore or even forget that there are still many people in need of help in the world.

The compassion of an ordinary person is limited and directed to a particular object. For example, sadness will arise in one's heart when his parents, relatives, and friends are suffering from disasters or illness. If they empathize with others, they will naturally sacrifice, give and care unconditionally. Sometimes they are indifferent and unsympathetic unless their relatives suffer a disaster. Ordinary people cannot treat all sentient beings equally, so ordinary people's compassion is not genuine.

Although the *Sāvaka* is compassionate, they emphasize self-interest and cannot save sentient beings forever. How can the Bodhisattva attain Nirvana in a hurry when he is practising the Bodhisattva's way to save sentient ways? *Volume 27 of The Great Perfection of Wisdom Treatise* says:

Compassion is the foundation of Buddhism. A Bodhisattva is different from the compassion of a two-way person because when the Bodhisattva sees the life, old, sickness, and death of sentient beings, he can develop compassion to save sentient beings. Therefore, the Bodhisattva seeks the supreme Bodhisattva with great compassion and aspiration to benefit all living beings in immeasurable life and death and does not rush to attain Nibbana. However, some bodhisattvas have not yet reached Nibbana because the audience's life is like an illusion; when there are no sentient beings to save because the great compassion is not firm, it is easy to attain Nibbana. They will not send their hearts to take across sentient beings universally. (T25, 256c)

How to Cultivate Compassion?

Bodhisattva develops bodhicitta and actively benefits all living beings with the spirit of "not seeking happiness for oneself, but for all beings to get away from suffering." This is because of the compassionate desire of the Bodhisattva.

However, Bodhisattva is anxious and weak-willed at first, and he is prone to lose his bodhicitta when he encounters obstacles or adversity. Therefore, Bodhisattva will no longer practice Mahayana Buddhism diligently to benefit all beings. A Bodhisattva should always practice to grow and stabilize compassion because his will is not firm.

The *Sutra on the Good Precepts of the Bodhisattvas* (*Bodhisattvacāryanirdeśa*) says:

For a bodhisattva to cultivate great compassion, he must fulfil various conditions.

If you look at the immeasurable life and death, the compassion you send (1) It must be uninterrupted, (2) It must be diligent and courageous, (3) It must be able to endure all kinds of adversities inside and outside, (4) And it must have a firm heart, (5) Always recollect the supreme perfect enlightenment (anuttarasamyaksa- mbodhi), (6) And more importantly, there must be wisdom. (T30, 965a)

Therefore, one must study diligently to cultivate compassion. Then how can we cultivate compassion?

Compassion means "giving pleasure", just like a mother hopes to give all happiness to the child; compassion means "to relieve suffering" and to save suffering with the heart. That is to say, when you see that others are suffering, you should be sympathetic and hope all the people will be happy. This is human compassion. It is not right to gloat when the others are unlucky. We should empathize with others when they are in sadness and distress.

Compassion contains many levels, such as kindness, sympathy and fraternity, but the true, equal and wise compassion can only be obtained by practising the Dharma.

Concept of Empathizing With Others

Definition Empathy refers to being able to think from the position of the other person, experience the emotions and thoughts of others in the process of interpersonal communication, to understand the positions and feelings of others, and to think and deal with problems from the perspective of others... Specifically, the role of empathy is to allow oneself to enter the role of others in a given event and to experience the feelings and logic of others who are closer to "others" due to their environmental background and their own physical and psychological state.

Ordinary people are self-centred in their ordinary life. They only consider their own interests. They often ignore other people's feelings, positions, and opinions, and they harm others without knowing it. The world is a combination of interactive cause and condition. Therefore, by thinking more about the position of others, will be no conflicts. For example, if I picked up a large sum of money on the road. I should consider that the owner will be very anxious and upset because he has lost the money and he may even lose his life.

With this in mind, we will feel upset, and compassion will naturally come. We can't keep the money for ourselves but give it back to the owner. Therefore, if this concept is applied in daily life, it is still an excellent practice no matter what kind of adversity human beings will face. Let us talk about non-killing in the Buddhism precept. All living beings fear death, and they must suffer terribly when they face being killed.

Then how can we harm them to satisfy our greed? Confucianism says: "Not to do to others as you would not wish done to yourself." (Nothingistic 2009) Are you willing to be killed? You can cultivate and increase your compassion by practising the precept of non-killing, and then you can.

The Equality of Hate and Affection in Concept

For ordinary people, in addition to caring for themselves, the dearest and most concerned ones are no more than their parents and wives and children. The hardest thing for them is to cultivate compassion for their foes and enemies because all living beings have discrimination, and they cannot treat each other as equals.

Therefore, the practice of compassion should start with one's dear relatives, then with the unrelated people, and finally with the person whom one hates the most. First of all, to my beloved family members, I observe their pain and want to relieve them, see that their lives are poor and want them to be happy. In the world, the so-called mother-child love is deep, and it is easier for us to empathize with the sufferings and joys of our loved ones. Then observe the people who have no gratitude or grievance with them. If we keep carefully, have they not been kind to me?

Especially the Bodhisattva Precepts and the *Brahma Net Precepts (Brahmajala Sutra)* say, "I should regard every male as my father and every female as my mother." (T24, 1006b) Their pain is just like that of my biological parents, and my compassion arises to relieve their pain. As Mencius says, when he sees an unknown child falling into a well, his first thought should be to save the child, not whether it is his child. It can be seen from this passage that a compassionate person will not choose an object. As long as the other person is in distress, he will go all out to save him, even at the expense of his life.

On the contrary, in the real world, when a disaster occurs, some people just wait and watch and do not help. Some people even take advantage of it and steal other people's property. When disasters occur, we can see the good and evil of human nature. After being compassionate to one's relatives and those with no gratitude and grievances, the next step is cultivating compassion toward one's enemies. As long as there are changes in cause and conditions, they will also become good people. If we care too much about people's resentment towards us, we can get caught up in annoyance and become uncomfortable. Seeing that he is ignorant, we should have mercy and forgive him. How can we hate him for a little bit of resentment? If you can be compassionate towards the enemy, it is the achievement of the concept that hate and affection are equal, and compassion is full of everything.

The two methods mentioned above are Bodhisattvas' means to cultivate

compassion. This is due to the expression of compassion. But compassion alone is not enough without concrete action. The vehicles of *sāvaka* and Pratyekabuddha have compassionate hearts. Because they are too weak and lack strong desires, they cannot achieve countless life-saving actions but only for self-interest. In other words, the Bodhisattva should enrich the content of compassion from the actual actions, not just fantasy. The so-called compassionate actions are the "Four Means of Embracing" and "Six Perfections". The following contents will explore how the Bodhisattva practised the "Six Perfections" (Six *Pāramitā*) with compassion.

How to Practice Six Perfections With Compassion?

The "Six Perfections" of Buddhism are: "Generosity, precepts, patience, diligence, meditation and wisdom".

Six ways of life practice

A pure world can always maintain a state of psychological balance.

Giving to the other shore

Treat things correctly to obtain a psychological balance, including financial Generosity, Dharma generosity, and fearless Generosity. One should give and treat wealth correctly and know that money and wealth are something you don't own; Giving money, understand things rationally; fearless Generosity, face things emotionally.

Keep the precepts to the other shore

Eliminate improper desires and obtain psychological balance. There are mainly five precepts: don't kill; don't steal; don't commit adultery; don't lie; don't drink alcohol.

Endure to the other shore

It is not affected by anything outside and can always maintain a psychological balance.

Diligently to the other side

You must have the spirit of continuous improvement, not satisfy the existing state of psychological balance, and finally, obtain a high level of psychological balance.

Meditation to the other shore

Eliminate distracting thoughts through sitting meditation, thereby gaining psychological balance.

Wisdom to the other shore

Obtain the achievement of wisdom through the insight of nature so as to achieve a high level of psychological balance.

Giving, keeping the precepts, forbearance, diligence, meditation (contemplation), wisdom

Diligently to the other side

You must have the spirit of continuous improvement, not satisfy the existing state of psychological balance, and finally, obtain a high level of psychological balance.

Meditation to the other shore

Eliminate distracting thoughts through sitting meditation, thereby gaining psychological balance.

Wisdom to the other shore

Obtain the achievement of wisdom through the insight of nature so as to achieve a high level of psychological balance.

“Perfection” (*Pāramitā*) means "gone to the other shore," that is, to cross from this shore of moral affliction to the other shore of enlightenment. "Six Perfections" are six ways to the other coast. The first Perfection is Generosity (*Dāna*), which is of three kinds:

- i. We give material things to others, including worldly possessions, even one's head, eyes, hands, feet, and life, known as material *Dāna*.
- ii. It gives protection to all beings and frees them from terror, called the free-from-fear givings (*Abhaya Dāna*).
- iii. Giving all beings the truth is the Dhamma *Dāna*.

The second Perfection is Morality (*Sīla*). This also consists of three categories (namely) to avoid evils, cultivate and accumulate wholesomeness, and benefit sentient beings. The most fundamental *sīla* for Bodhisattas is to help sentient beings, i.e., all being done is for the public interest, while the other precepts are subordinate to it. The third Perfection is Patience (*Khanti*), which means that in service of sentient beings, one should be able to endure slander, abuse, attack, the sufferings of hunger and cold, etc., "Do what is hard to do, bear what is hard to bear," and never give up the vow to save beings. The fourth Perfection, Perseverance (*Vīriya*), is to make every effort and constantly strive for salvation not only for oneself but also for all other beings and enlightenment not only for oneself but also for all other beings. The fifth Perfection is Meditative Concentration (*Samādhi*). The sixth Perfection, Wisdom (*Paññā*), is to practice meditation and to gain knowledge for the sake of enlightening oneself and other beings. (Zhao 2012, p.80)

Improving oneself and others (*Ubhayattha*) is the central objective of Bodhisattvas' practice of the Six Perfections.

Practice Generosity With Compassion

Bodhisattva's Generosity with compassion is unconditional. When the Bodhisattva does everything, he does not ask for any rewards in his heart; no matter whether the person is good or bad, he does not choose the season, and he always practices Generosity.

Bodhisattvas do not take possession of all their belongings. As long as there is the need for sentient beings, they are pleased to do it. What kind of mentality does the Bodhisattva look at when facing his property? The Discourse on the Stages of Yogic Practice (*Yogacarabhumi Sastra*) Volume 39 said:

All of the Bodhisattva's wealth, no matter how much it is, as long as there are poor sentient beings who come to ask for the wealth, they are pleased to give and are always eager to have the opportunity to do alms so that all sentient beings can be free from suffering and be happy. (T30, 507b)

Practice Morality With Compassion

Although Bodhisattvas donated immeasurable wealth to the sentient beings and taught sentient beings' wisdom so the sentient beings could be free from suffering and happy. The Bodhisattva must consider first whether his physical karma, verbal karma and mental karma are pure because if he fails to set himself an example to others, how can he educate sentient beings? What is more, if you violate the precepts and fall into the evil way, you cannot protect yourself. How to save sentient beings?

Therefore, the Bodhisattva himself strictly adheres to the precepts, does not annoy sentient beings, and uses compassion to teach sentient beings to understand the concept of good and evil, so that sentient beings will not create evil karma if sentient beings like to do evil things, after seeing the Bodhisattva, who will skillfully enlighten sentient beings to keep them away from evil karma.

The Bodhisattva practices the moralities with compassion as the starting point, especially when he takes the Five Precepts and Ten Good Acts (*Dasa-kusalānī*) with his heart. Based on the Bodhisattva's heart, he does not disturb the lives of sentient beings. Even in daily life, in order to avoid harming the lives of all sentient beings, Bodhisattva's actions and behaviours are prudent. It can be seen that keeping the precepts can not only benefit himself but also keep sentient beings away from the fear of being killed.

Bodhisattvas uphold precepts on the premise of not harming others, but sometimes the Bodhisattva kills the wicked to save many people. Although it seems that this is an act of killing, the Bodhisattva comes from compassion and would instead go to hell to suffer hardship than the evil person gets evil retribution. It is mentioned in Volume 4 of

Sutra on the Good Precepts of the Bodhisattvas (*Bodhisattvacāryanirdeśa*):

Bodhisattvas who practise the Bodhisattva's precepts should always reflect on their faults and not criticize others' faults. When the Bodhisattva sees those, who do evil and break the precepts, they should face them with compassion and no hatred. (T30, 983b)

Practice Patience With Compassion

When a bodhisattva decides to practice the path of the Bodhisattva, and when it comes to helping sentient beings, so many obstacles appear. For example, when a Bodhisattva practices Generosity, he will encounter people with bad personalities. Not only do they not appreciate, but also, they mistreat, criticize and slander each other. At this time, the Bodhisattva should endure the adversity, refrain from revenge, and tolerate with compassion.

The Discourse on Sutra on the Good Precepts of the Bodhisattvas said:

If a bodhisattva is annoyed by sentient beings, he should think that this is my evil karma and only receive this retribution in this life. How can he feel hatred towards sentient beings? In addition, the Śrāvakas and Pratyekabuddhas must cultivate patience for their benefit, let alone be a bodhisattva who wants to attain Nirvana and benefit all sentient beings. How can one not cultivate patience? (T30, 985b)

Practice Perseverance With Compassion

Diligence is the most important motivation for the Bodhisattva to practice the other five degrees. Whether he is pursuing enlightenment or benefiting sentient beings, he must have a spirit of diligence and perseverance. Newborn Bodhisattvas have heard that practising the Bodhisattva's path has to live in the sea of life and death for a long time to save sentient beings. For such a long time and to accumulate unlimited resources, they will find it too difficult and painful. Because I cannot do it myself, I do not dare to practise Mahayana Buddhism diligently. This is because of the lack of compassion and diligence. How can a bodhisattva reach enlightenment with diligence and benefit all living beings?

The *Great Perfection of Wisdom Treatise* mentions the following:

The Bodhisattva gains the power of diligent paramita because the Bodhisattva has realized the emptiness of self-nature (svabhāva-śūnya). Therefore, to pity sentient beings and not want to attain Nibbana, he aspires to gather blessings and wisdom resources and become enlightened in the infinite calamity. (T25, 173b)

Practice Meditative Concentration With Compassion

The Bodhisattva is devoted to the way of the Bodhisattva, doing all good deeds and accomplishing various careers that benefit all living beings. If the Bodhisattva does not have sufficient meditation power, it is easy to be tempted by external fame, gains and worldly desires. If the heart is distracted and greed is bottomless, it will not cultivate perfect wisdom. Without true wisdom, it is difficult to see all the differences among sentient beings, teach them flexibly and benefit sentient beings. Bodhisattvas sometimes stay away from all living beings, live alone in a quiet place, and practice meditation diligently.

Bodhisattvas should practice meditation with compassion, so the meditation and supernatural powers that are triggered can benefit all sentient beings. On the contrary, if a person with solid anger is prone to encounter unfavourable conditions, he will use his supernatural powers to annoy sentient beings and harm others and himself.

As it is said in *The Discourse on The Great Perfection of Wisdom Treatise*:

Bodhisattvas should always practice compassion, practice good karma with meditation, and do not be malicious and annoy all sentient beings. (T25, 184b)

Practice Wisdom With Compassion

Mahayana Buddhism often says, "Practice Compassion and Wisdom Simultaneously" which proves that compassion and wisdom are inseparable in Buddhism. The love of other religions has limitations due to a lack of wisdom. Buddhism is centred on wisdom and characterized by compassion. Only true wisdom can have great compassion. Bodhisattvas use the three minds of Bodhicitta, Great Compassion, and Wisdom to cultivate the "Six Perfections". If there is only compassion and no wisdom, it is no different from ordinary people; if there is only wisdom and no compassion, it is easy to fall into the other two vehicles, so the Bodhisattva should practice compassion and wisdom equally.

When bodhisattvas practice Generosity, Morality, Patience, Perseverance and Meditative Concentration, they must be guided by wisdom to not cling to themselves instead to help a real being to obtain real dhammas. The Bodhisattva views all Dharma as an illusion. That is, great mercy and compassion arise from emptiness. This kind of great compassion and compassion pervades all living beings without obstacles. When a bodhisattva first starts his practice, he must treat his compassion and wisdom equally, and he must not be partial. Otherwise, the Bodhisattva thinks that there are no sentient beings to save; he wants to attain Nibbana. Isn't this going against the Bodhisattva's original wish?

As it is said in *The Discourse on The Great Perfection of Wisdom Treatise*:

The Bodhisattva observes that all dharmas are empty and have no self-nature, and they are the five aggregates and the unselfish nature. At this time, the Bodhisattva thinks that no sentient beings need help, so he wants to attain Nibbana and no longer save sentient beings. At this time, the Buddha came to preach the Bodhisattva, not to forget his original desire to pursue enlightenment and benefit all living beings. Because you have not yet fully obtained the merits of the "six paramitas", you should benefit all sentient beings and Attain perfect enlightenment with great compassion and wisdom. (T25, 405c)

Conclusion

Compassion and altruism are the characteristics of Mahayana Buddhism. The so-called altruism is to be compassionate, care for all sentient beings, and benefit them in a wise and adaptable way to get free from their troubles and sufferings. It can be seen that a bodhisattva who truly helps him with compassion does not necessarily require his liberation first. He can benefit others before he perfects himself.

We must recognize that the veritable Bodhisattva is great! The most significant thing is that he does not think about himself and takes advantage of others. "Many people now have misunderstandings and distortions about the self-interested and altruistic spirit of Buddhism. It is necessary to start from the "Six Perfections" of Bodhisattva's practice. This can conform to the Buddha's original thoughts and repay the kindness of sentient beings. Therefore, the Bodhisattva accomplishes self-interest from altruism. This is the highest spiritual expression of the Buddha's Compassion and altruism." (Yinshun 1998 p.153) Therefore, the development of oneself and others (Ubhayaṭṭha) is the central objective of Buddhist education.

Bibliography

The Buddhist scriptures cited in this paper mainly use the CBETA Online version of the "Chinese Buddhist Electronic Text Association" (CBETA), 2021. CBETA is based on *Taishō shinshū Daizōkyō* 《大正新脩大藏經》, in Takakusu Junjiro, ed., (Tokyo: Taishō Shinshū Daizōkyō Kankōkai, 1988).

CBETA, T24, no.1484.

CBETA, T25, no.1509.

CBETA, T30, no. 1583.

Anon. (n.d.): The works of Mencius: Book 6, part 1 (cont.). Retrieved am 06.01.2022 from <http://nothingistic.org/library/mencius/mencius42.html>.

YINSHUN. (1998). The way to Buddhahood. Boston, Wisdom Publications.

ZHAO, P., & ZHAO, T. (2012). Essentials of Buddhism: Questions and Answers. Beijing, Foreign Language Teaching and Research Press

Social Connectivity of Buddhist Temples: A Case Study of Muni Bihar

Sushma Acharya

Ph.D. Scholar,

Lumbini Buddhist University, Faculty of Buddhist Studies

sushma.acharya2@gmail.com

Abstract

Social connectivity refers to people to people connection of love respect and compassion. It is a psychological energy to unite humanism. Buddhist temples are also called Buddhist Vihara, Chaitya, Stupa, Wat or Pagoda in different region and language. It is the place of worship for Buddhists - followers of Buddhism and attractive curiosity for non-Buddhist. Muni Bihar is a famous Theravada Bihar its formal name is Dharma Uttam Mahabihar. The Muni Bihar was in isolation but many people use to visit the place for spiritual benefit. As a researcher I was curious to know the connectivity of the Bihar. To find out its connectivity I conducted pilot and post survey to develop the case study. It is a case study of Muni Bihar. In conclusion it is one of the best example and strong element for psychological and mental health to development of positivity for the society and current generations.

Keywords: *Buddhist Temples, Muni Bihar, Social Connectivity*

Introduction

There are various contradictions whether The Shakyamuni Buddha is God or not. However, the Buddha was enlightened liberated human guru. The philosophy of Buddhism does not entail any theistic world view but there are many in different sects. The teachings of the Buddha are aimed solely at liberating sentient beings from suffering. The basic teachings of Buddha which are core to Buddhism a common set of fundamental beliefs (HCDPC 14). However, there is common fundamental truth in Buddhism they are four noble truths. The study is about the social connectivity of Buddhism of Muni Bihar. The Bihar was built in 1655 A.D. During the reign of king Jagat Prakash Malla. It is site of spiritual practice and favorite destination for both Hindu and Buddhist.

The social connectivity is related to human planning. Human planning is important for the future management. The planning focuses on the maintenance of existing activities. The temple maintains the virtuous traditions Buddhist temples are the place where mention statement applied to preserve and protect the religion as well as practices of Buddhism (Punya and Kettawa 341). So, to preserve Buddhism, Buddhist temple plays vital role. Buddhist temple in Nepal Specially divided in three types according to Branches of Buddhism Theravada, Mahayana and Vajrayana but according to the special group as well as the structures of architecture and its specialty is varied to each other according to religious group as well as geographical situation. All types of Buddhist temples have their importance. Buddhist temples have

been trying to make their surroundings more beautiful and to build sacred images and more magnificent structures to attract people, it has become popular religious tourist attractions because of their architectural beauty and the activities provided for tourists, including merit making ceremonies, sermons, prayers, and the acceptance of donations, from which tourists are promised spiritual benefit in their life, as these temples continuously attract a great number of pilgrims and visitors from the Buddhist faith (Punya and Kettawa 342).

Social connectivity are the connectivity of people and temple. Buddhist temples are important for many reasons. Firstly, they are regarded by Buddhists as being the place where the Triple Gem or Rattana Tri. They are Dhamma, Sangha, and Buddha. The place where members of the community can gather and perform traditional activities and sources of cultural and artistic activity, people can come and rest their minds. All of these functions reflect the importance of Buddhist temples in communities (Gellner and LeVine 145). Temples not only provide benefit to communities at a local level but also it has interesting histories or have outstanding architecture and decoration can attract many visitors from around the world, which generates income for temples (Dohring 122).

The social connectivity of the Bihar has started since its inception in history. Muni Bihar has a long history from around four hundred and fifty years from the Malla period. Its formal name is Dharma Uttam Mahabihar, this is Theravada Bihar and it is located in Inacho, Bhaktapur Municipality Ward No. 7, near to the holy place Triveni Hanumanghat Built in 1655 A.D. During the reign of king Jagat Prakash Malla. From the record of Gumba Bauddha Darsan Prabardan Tatha Gumba Bikas Samiti this Bihar is oldest Bihar of Bhaktapur (Government of Nepal 55). After visiting the place and taking interview with Bhikshu Wipassi Stawir. In Bhaktapur there are lots of oldest Bihar from the time of Lichhavi period and they directly and indirectly connected with the society and the people of Buddhist and non-Buddhist too.

Research Objective

The aim of this research is to investigate the social connectivity of Muni Bihar, Bhaktapur and its advantages to the society. This study helps to find out the how Buddhist temples can be the reason for best destination.

Methodology

Muni Bihar is chosen as the subject of the case study, which is based on documents, both primary and secondary data, and field work. Primary data were collected from field work conducted using, in-depth interviews with head monk of Bihar, and notes taken during the observation. Secondary data from research article in journals, research

reports, websites, text books and temple documents. The key informants included Head monks, nuns, workers, local residents, the temple development committee (Dayak Sabha) members, and tourists visiting the temple for pilgrimage. Altogether informants were selected by means of purposive sampling to form a critical case sample of participants who took part in rituals or activities or had come sight-seeing in Muni Bihar.

According to the record of Gumba Development Trust 2070 B.S there are 2703 in words two thousand seven hundred three Buddhist temples registered in Nepal. These are all of Theravada, Mahayana and Vajrayana. This Muni Bihar is the oldest Theravada Buddhist Temples of Bhaktapur as well as Nepal the data collected was presented in the form of a descriptive analysis together with interpretation of the data from which conclusions were drawn.

Discussion

Regarding the social connectivity of Theravada Monasteries of Bhaktapur, there are many in Bhaktapur. One of the main exceptions when it comes to cultural touristic interest is perhaps the Chaturbrahma Mahabihara, an architecturally extraordinarily appealing site centrally located close to the Royal Palace and surrounded by restaurants and shops (Wollein 108). The Prasannasila Mahabihara, head of the Acharya Guthi of Bhaktapur must traditionally reside in the Mula Dipaṅkara shrine, which is a building that lies in the eastern part of town and belongs to the Prasannasila Mahabihara complex. The shrine houses the city's oldest Dipaṅkara Buddha images (Maharjan 252). However, the Muni Monastery is taken as a sample of the study.

About Mani Bihar

According to Buddha “All things appear and disappear because of the concurrence of causes and conditions. Nothing ever exists entirely alone; everything is in relation to everything else.” On these sense Triyana (Theravadi, Mahayani and Bajrayani) there all have their own cultures and systems although all these are based on the theory of Gautam Buddha and this Bihar's visitors' servers as well as doner are from other religion and also from Bajrayani and Mahayani (Maharjan 32). Thus, it has the connectivity with entire society.

According to the head monk of Bihar, mostly Buddhist believe they have three branches of Buddhism Newari Bouddhism, Himali Bouddhism, and Theravadi the only name is modernized nothing else change. There are around 120 monk and nuns are having shelter as well as following the path of Buddha applying the knowledge Buddhism and preserving the religion and golden history. In this Bihar, 49 have Prabajya they are from the below 20 years of age group

and from above 20 years who are involved in sangha are called Bhante and I found four Bhantes and 3 Guruma are in the Bihar during my research. This Bihar situated in center from the Newar community although most of Shramaner are from Magar caste and all types of caste are here in this truth proves in Buddhism and cultures of Bihar's there is no any caste and religious discrimination. Bihar, Stupa, wat, Gumba called Bahabahi. Current head monk who is leading the Bihar is Bhikshu Vipassi Sthavira who is specially stay in Thailand and around 70 Nepali Shramaner are getting education in Thailand whom belong from this Muni Bihar. It has a significant historical heritage. An inscription preserved at the Bihar shows that it figured in relations between Nepal and Tibet and in the preservation and development of Buddhism in Nepal. The inscription is bilingual that is, it is in Sanskrit and in Nepal Bhasa or Newari. It relates in some detail that how in 1655 a pious merchant family of Bhaktapur built the monastery and offered it to a celibate monk from the Tashilhunpo Monastery in Shigatshe, (in Nepali spelled Digarch) Central Tibet (WatMuni Bihar 57). This is the significance of social connectivity.

History of Bihar

Along with construction of Bihar 30 Ropanis of land were set aside for the management of Bihar and Padmadhwaj, a monk from Sigatse Tibets famous Tashilhumpo Bihar or Gumba was in charge of donors son since receiving a letter of contribution from the heirs in 1953 the Theravada monk Ratna Jyoti Mahasthavira of Bihar which had been in disarray for about 250 years has been making steady progress there is an old primary Buddha statue on the east side of this Bihar Dharmshala on the south side a cottage on west side and a three story sub story temple on the north side Theravadi Prabajya which began in 1960 was also established here as a result Bihar is growing at a rapid pace since 1998 under the patronage of Thai Rajguru Bhikkhu Sangharaj Sombod Franyan Sanwar development was accelerated since 2003 the Bhikkhu Training Center which was founded in 2002 has been conducting religious and general education in Nepal and Thailand (Dohring 231).

Old people say that through some mystic power the monastery remained safe from encroachment for more than 250 years, even though there were no resident caretaker monks from about 1700 AD, Leaving the temple in a neglected and dilapidated state until 1952 (Maharjan 23). That remained were an original small Stupa at the center and a shrine building on the east side of the monastery. The presiding image of the lord Buddha in the Mandir is made of a single block of stone of 6ft in height. It is blessed with such power that people don't dare to pass by without offering their respects. The Sakya community members of the monastery were so much in awe of the image's power that they did not dare to move it even to repair or restore it. Venerable Bhikkhu Ratnajyoti, the first Theravada abbot of the Bihar, performed the task by himself (RCEID

28). Such events occurred repeatedly and led people to believe that the abbot himself was blessed with miraculous powers. As a result, people sought him out in times of difficulty. In addition, the original two images of the divinities Ganesh and Mahakala enshrined here are worshipped by people for their power of protection and wrath. A multi propose building of Sangha raj Centenary will be built on the site to the south to improve the monastery religious functions the monastery which is led by Bhikkhu Vipassi Mahasthavira has been registered with the Buddhist philosophy promotion and Gumba development committee under the Ministry of Federal Affairs and Local Development of Government of Nepal since 2016 Muni Bihar site of spiritual practice for Buddhists and Hindus alike is a favorite destination for locals (Lewis 95). Thus, there are harmony between Hindu and Buddhists in social connectivity.

Visitors Participation/Tourist

Bihar's location near the confluence of holy rivers, by the Hanuman Ghat cremation ground, Muni Bihar has been a popular destination not only for Buddhists but also for Hindus (who are the majority in the population of Nepal as well as in Bhaktapur city) as well. The monastery welcomes all visitors, whether they come occasionally, on a daily basis, or on religious holidays, for annual festivals or for rites Bhaktapur city from around the world. In recent years it has attracted devotees from Thailand as its name and fame has been disseminated in their country because it enjoys the patronage of the highly respected head of the Thai Sangha, His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch as well as of other dignitaries (Punya and Kettawa 211). There is "complementary and positive relation between Buddhism and tourism". It means promotion of Buddhism helps develop quality tourism and it promotes Buddhism and Buddhist sites. Buddhist temples are not only related with religion it has huge space in tourism it also taken as the Buddhist tourism sites which represent spiritually motivated travel, 'perhaps the oldest and most prevalent type of travel in human history' has grown substantially in recent years. Every sector is hampered due to corona and the Buddhist tourism as well as Bihar visitors due to Covid the movement of tourism status is almost zero (Bajracharya 145). Tourism is the main source of social connectivity.

Activities

Every day groups of people gather here at Muni Bihar for Pujas in the morning, to offer food to the monks, and to listen to the chanting of Pali Sutras and sermons by monks and novices. A number of people come to listen to weekly sermons on the teaching and practice of Lord Buddha given by the monks. Some meditators practice group Vipassana meditation on Saturday mornings and children study Buddhist-Lesson classes (Pariyatti) in the evening. This Bihar's is developed as a spiritual practice center there are two Asthami, one Aushi and one Purnima total four days a month have

the special activities happens from 7:30 morning. Other people gather here regularly to hold meetings for religious tasks and activities. The office of the Dharmodaya Sabha, Bhaktapur Branch is located here (Shakya 71). Therefore, the Bihar is the symbol of social connectivity.

Every year Muni Bihar organizes a Baisakh Puja day celebration (Buddha Jayanti) to commemorate the day on which Gautama Buddha was born, was enlightened, and passed away. This is one of the grandest days and it attracts throngs of people. A very special event took place from 9-11 August 2003, when Muni Bihar jointly with the Dharmodaya Sabha organized an exhibition of the Vesak Memorial Stupa containing relics of the Buddha from three countries Sri Lanka, Myanmar, and Thailand (Gellner and LeVine 56). The relics were presented by His Holiness the Supreme Patriarch of Thailand to celebrate the United Nation's declaration of International Holy Day on Baisakh Full Moon Day, to be enshrined at the UN Headquarters in New York City, USA (Badal 19). This extraordinary event attracted more than 60,000 people from all walks of life. To commemorate the event a replica of the Vesak Memorial Stupa is placed at the pinnacle of the Uposathagara Temple. At present the Uposathagara Temple or Congregation Hall is the main attraction of Wat Muni Bihara for general visitors. The Temple was constructed with the help of a series of Kathina Robe Offering Groups and Fa Pa (donation) Offering Groups Formed under the Patronage of His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of Thailand (Dohring 32).

On the one hand dozens of monks, novices and nuns' study religious and academic subjects, practice the religious life and render religious services to lay people, catering to their spiritual needs; on the other hand, relatives and well-wishers of these clergies including general devotees visit them in the monastery frequently and supply necessities. In some occasions the Muni Bihara community attend invitation to offer blessing at devotee's private homes. They walk for collecting alms all over the Bhaktapur district and some important cities of the Kathmandu Valley annually. This activity inspires people and support financially to the monastery too (Maharjan 69). It promotes the social connectivity as well.

Social Connectivity

“Connection is the energy that exists between people when they feel seen, heard and valued; when they can give and receive without judgement; and when they derive sustenance and strength from the relationship” Brene Brown Endowed Chair at the University of Houston. “Social connection is the experience of feeling close and connected to others. It involves feeling loved, cared for, and valued” Eisenberger, Naomi. Thus, Buddhism is the source of social connectivity.

This Bihar's activities directly and indirectly connected with community. They have a great faith. Local people believe that the monastery has mysterious power. In Newar community there is culture of 'Gufa' girls have to stay in the dark room for 9 days without watching sunlight too. In this advanced time this become like a penalize. Muni Bihar help the Newar community to protect their tradition of Gufa. Girls can stay in Bihar for Gufa applying some changes they are allowed to play and can involve in all activities of Bihar this is the best example of positive social connectivity. Any caste, religion, cultures can attend Bihar activities and take spiritual practices which helps to be walk on positive way. This develops religious tourism raises awareness of humanity's common heritage and provides resources for preservation. It can contribute to local development. It builds cultural understanding (Bajracharya 59).

It benefited to student can stayed and study. Specially who have not access of having a regular basic need they are having advantages from Muni Bihar. Buddhist influences are pervasive in most aspects of Nepali culture. Most of Buddhist temples are Buddhist schools too. the present educational situations of Gumbas, Bihars and Buddhist schools and the modalities of the linking it with the mainstream education. Buddhist schools are contributing a lot in the fields of formal and spiritual education both (RCEID 45). Muni Bihar has played a vital role to enhance social connectivity among the different sects of the people around the globe.

Conclusion

Muni Bihar is the old and precious assets for the Bhaktapur as well as Nepal which represent the golden history. on this reason this Bihar is in attraction for local as well as international tourism as well as researchers which help to development of local products in international. The temple's welcomed environment is managed to ensure the cleanliness and tidiness of the buildings for the convenience of and in order to impress visitors who come to practice Buddhism. The temple management focuses on the development of humans rather than objects, which reflects an attempt to respond to social expectations. Because day-to-day society is influenced by capitalism and people appreciate objects but ignore the true value of life, the Muni Bihar emphasizes human development by raising awareness of religious values. The activities of Muni Bihar have a huge social connectivity and spreading advantages to the society. For preservation of Buddhism giving the opportunity of education in this Bihar as well as Thailand and other countries. Buddhist temples roles to preserve the Buddhism and its efficiency for current generations. When people fill their minds with religious values, their minds will purify and this Muni Bihar are playing the roles from around four hundred years and Buddhist temples can be the reason for best destination for tourist.

References

- HCDPC. "The Buddhist Core Values and Perspectives for Protection Challenges Faith and Protection." 2012.
- Badal, Bharat. Prasad. "Roles of Rahul Sankrityayan in Nepalese Cultural Tourism." *Research Nepal Journal of Development Studies*, 2(1) <https://doi.org/10.3126/rnjds.v2i1.25224> (2019): 13–21.
- Bajracharya, Ranjana. "The development of vihara culture in Nepal." *Contributions to Nepalese Studies* 22.2 (1995): 141-151.
- Dohring, K. *Buddhist temples of Thailand. Bangkok, Thailand*:. 2000.
- Gellner, David N. and Sara LeVine. "All in the family: Money, kinship and Theravada monasticism in Nepal." *Occasional Papers in Sociology and Anthropology* 10 (2007): 141-173.
- Government of Nepal, GoN. *Gumba Bauddha Darsan Prabardan Tatha Gumba Bikas Samiti Prabardhan*. Kathmandu: Ministry of Cultural Tourism and Civil Aviation, 2075/076.
- Lewis, Todd T. *Monk, Householder, and Tantric Priest: Newar Buddhism and Its Hierarchy of Ritual*. 1995.
- Maharjan, Keshav Lall. "The Spread of Theravadin Vihar Buddhism among Newars in the Kathmandu Valley." *"Contentious politics and democratization in Nepal"*. 2007. 225-248.
- Punya, Tepsing and Boonprakarn Kettawa. "Buddhist Temple Management of Religious Tourism : A Case Study of Tham Khao Roop Chang Temple, Songkhla province, Thailand." *Kasetsart Journal of Social Sciences* (2019): 472–479.
- RCEID. *Education in Gumbas, Vihars and Gurukuls in Nepal: Linking with Main stream Education*. Kathmandu: Research Centre for Educational Innovation and Development, Tribhuvan University, 2007.
- Shakya, Min B. "A Historical Analysis of Monasticism in Newar." *Voice of History* 15.1 (2000): 65-80.
- Wollein, Andrea. "Bhaktapur revisited: Dīpaṅkara Buddha's life in a Hindu city." *EBHR* 53 (2019): 108

Buddhist Tantra Literature: An Introduction

He Yani

MA in Buddhist Studies, 3rd Semester

Lumbini Buddhist University, Central Campus

heyani.mabs21@lbu.edu.np

Abstract

Though to some scholars, the origin of Tantrayana can be traced back to Buddha's period, the word "Tantra" is more recent. In the Indian Vedic literature, for example, there is a great emphasis on the Mantras, which is also an important element in the Tantrayana. However, the actual present tantric texts can be traced back hardly earlier than the Indian Gupta era (late 3rd A.D.), usually much later. The rise of Tantra can be dated back to the 6th century during the time of Indian Pala Dynasty. From then, the Tantra literature got further developed. There are different divisions within the Buddhist Tantra system, the ways vary from two to seven, with each holding its rationale for division. The most widespread is the division into four sets, which are the Kriya (action) Tantra, Caryā (conduct) Tantra, Yoga Tantra, and the Anuttarayoga Tantra. Wherein other divisions, there are also Pitri (father) Tantra and Pitri (mother) Tantra. This article inductively applies the qualitative facts to describe the origin and typology of the Buddhist Tantra literature along with the rationale for the division of the Tantras to reach the conclusion.

Keywords: Continuum, Esoteric Buddhism, Contemplation, Inner Practice, Enlightenment Union.

Origin and Development

The word Tantra is derived from the term "woof" or "weft", the thread that runs continuously through the fabric in traditional weaving methods. In Tibetan Buddhism, the word means "continuum." In Sanskrit, the word Tantra is combined with two words as "Tan" literally means "expansion" and "Tra" means "freedom." The Kamika Agama provides the literary meaning of "Tantra" as follows:

Tanōti sakalān arthān tatvamantrasamanvitān.

Trāṇaṇca kurutē yasmāt tantramityabhidhiyatē. (Kamika Agama)

Tantra has been so called because of promulgating the great knowledge Tattva and Mantra and because it saves the spiritual knowledge (George 1). The Tantrayana or in the western called Esoteric Buddhism is also called Mantrayana, Vidyadharayana, Esoteric Yana, Phalayana, Vajrayana, etc... The other sects of Buddhism, Mahayana Buddhism and Theravada Buddhism are called "Exoteric" (Siklós).

Classical Claims on the Authenticity of the Buddhist Tantra Literature

The Lankavatara personifies beings as the diseased person while the Buddha has been indicated as the doctor, the capable one of healing. Just as the doctor prescribes medicine according to the disease, so the Buddha gives various teachings according to the state of mind of the beings. The Lankavatara Justifies:

Āturē āturē yadvadbhiṣakdravyaṃ prayacchatata.

Buddhā taha tadvat satvānāṃ cittamātraṃ vadanti vai. (Laṅkāravatāra 2.123)

This shows that the Buddha's preaching to be reasonably full of variety and beneficial for the beings' spiritual well-being. The Sekoddessa commentary indicates that just as the Shasta preached Prajnaparamita on the Gridhrakoota Mountain, so he preached Mantrayana on the Sridhanya Mountain:

Gr. dhakūṭe yathā śāstā prajñāpāramitānayē.

Tathā mantranayē prōktā śrīdhān'yē dhimadēśanā. (Sēkōddēśa Tīkā)

The verse not only talks about the Tantra literature as an authentic Buddha Vacana, but also mentions the second and third turning of the wheel. The same has been well explained in the Amritakanika commentary of Namasangiti:

Iha khalu śrīdhān'yakatakē Mahācaityasthānē Nānātantraśravaṇārthibhiradhyes hitaḥ śrīśākyasinhō nāma buddhō

‘Bhagavāncaitrapūrnimayamśrīdhimadhātuvāgīśvariṇḍalam tadupariśrīmanṇa kṣatramaṇḍalamādibuddhaṃ viśphārya tatra tasminnēva dinē buddhābhishekaṃ datvā dēvādibhyaḥ savamintranīmatim vṛhallaghutantriavēdēna dēśitavān. (Nāisaṅgīmata, āṛtakamaṇakāvyaḥkhyā.)

Another perspective is found in the Dialogue with Subahu Tantra:

In order to benefit gods, demi-gods, and humans, various types of secret and awareness mantras, thirty million in number, plus five hundred thousand, were declared by the Buddha to be the awareness holder collection of teachings (Gautam, Tantra typology).

These canonical extracts sketch the line marking the originality of the Buddhist Tantras to be the direct words of the Buddha. Objectively, it is discussed that the origin of Tantric Buddhism can be traced back to ancient Indian religious traditions. Esoteric (secret) Buddhism flourished during the Gupta Dynasty in Indian, and the practice of which included many rituals and rites. The practitioners of Shaktism absorbed parts of the theories and practices of Brahmanism and Shramana sects in ancient Indian and further developed their practice into Tantrism. It was a complex system. Its characteristics are full of mystery, emphasizing supernatural powers, ghosts and gods, yoga, and mysterious experience. Tantra was the main basis for practice and the one-to-one secret teaching between the master and the apprentice. During the 7th, 8th, and 9th centuries, this Tantric or Vajrayāna form of Esoteric Buddhism that had been developed in Indian spread to East Asia and Southeast Asia.

The classics of Esoteric Buddhism were called Tantras (Hirakawa and Groner 561). There are a large number of different Tantras (Some say that the earlier texts were composed just like sutras, but later given the name of “Tantra”.) For example, the “Mahā Vairocanābhisambodhi Vikur Vi tadhiṣṭhāna Vaipulya Sūtrendra Raja Nāma Dharma Paryāya” and “Vajrasekhara Sutra” are the most revered texts of Tantra. Another text Tathagataguhyaka is also an early and renowned work.

It was translated into Tibetan and Chinese from about the 9th century onward. Nowadays, some texts have been preserved only in those languages while the Sanskrit originals were lost. Tantra went disappeared in Indian when Buddhism almost perished in Indian during the 13th century as a result of the practice of Hinduism and the pressure of Islamist.

Division of Tantra

Whereas the earlier schools of Buddhism like Mahayana and Theravada provided ways to achieve Nirvana over the course of many lifetimes, the Tantrayana Buddhism facilitates an accelerated path to enlightenment through the use of various tantric techniques, including practices of spiritual development and esoteric transmission.

The Tantrayana School thinks full enlightenment or Buddhahood is possible in a shorter time frame, or perhaps, in a single lifetime (“Tantrayana”). In Vajrayana, mantra denotes the pristine awareness of reality, the essence of which is emptiness and bliss, while Tantra refers to the systems of implementation of such awareness for the sake of performing rituals and specific activities (Kong-Sprul 75).

Tantra can be divided in various ways according to different systems: it can be divided into two sets, Outer Tantra and Inner Tantra; or into three sets, the Action Tantra, Conduct Tantra, and Yoga Tantra, or even into four, five, six, and more.

In terms of the two sets of Tantra, reference can be found in the Indestructible Essence Ornament Tantra. The deivision of Tantra are to be understood by knowing its distinction into out and inner (Indestructible Essence Ornament Tantra).

Also as Abhayakara’s put in his work *Awn of Esoteric Instructions*, the outer Tantra refers to the action Tantra and conduct Tantra, and the Inner Tantra includes yoga Tantra and the highest yoga Tantra.

Other masters like Buddhaguhya, Lilavajra, and Anandagarbha, however, explained Tantra in three divisions: Action, Conduct (or Tantra of both), and Yoga Tantra. The rationale behind this is that the Yoga Tantra and Great Yoga Tantra are alike in their emphasis on contemplation and inner practice. Therefore, there are grouped under Yoga Tantra. This accounts for the division of Tantra into three sets. However,

there was another master, Gunabhadra, who presented an alternative way to divide the Tantras into three dimensions: Action, Union (or Yoga Tantra), and Secret Tantra.

The origin of the Tantras being divided into five sets can be found in the Compendium on the Indestructible Pristine Awareness Tantra, which says:

O Blessed One, what is the extent of the Yoga Tantra, Tantra of both, Conduct Tantra, Action Tantra, and skills Tantra?(Kong-Sprul 91)

Here, the Kriya yoga is split into two parts: Action Yoga and Skills Yoga. The Tantra of both refers to Yoga Tantra and the name “Yoga Tantra” equals the Highest Yoga Tantra.

Shantipa's *Presentation of the Three Ways* and other works present the five sets of the Buddhist Tantra in another version. Here, the five sets are Action Tantra, Conduct Tantra, Yoga Tantra, Great Yoga Tantra, and the Highest Great Yoga Tantra where Great Yoga Tantra refers to the Highest Father Tantra and Highest Great Yoga Tantra equals the Highest Mother Tantra.

The division of Tantra into six sets put the skills Tantra in a set separated from the Action Tantra and split Yoga Tantra into two, the Father Yoga Tantra and Mother Yoga Tantra (Kong-Sprul 92). Another way can be found in the Tripitakamala's Lamp of the Three Modes, which explains the sequence as Action Tantra, Root Tantra, Conduct Tantra, Yoga Tantra, High Yoga Tantra, and the Highest Yoga Tantra.

Apart from the six sets division, the seven sets division made it even more detailed. It was laid out in the Commentary on the Lamp for the Path by Atisa. They are Action Tantra, Conduct Tantra, Skills Tantra, and Tantra of both, Yoga Tantra, Great Yoga Tantra, and the Highest Yoga Tantra.

However, despite all the different classifications. Tantra is most commonly recognized for its division into four sets, especially in Tibetan Buddhism. That is Action Tantra, Conduct Tantra, Yoga Tantra, and the Highest Yoga Tantra. The Yoga Tantra and highest Yoga Tantra were considered as higher Tantra and were said to be formed in later times even though the Action Tantra and conduct yoga were not formed much earlier, some of them were established in later times as well.

The Action Tantra or Action Continuum refers to the earlier Tantrayana texts that were composed earlier than the two great Tantras, for example, the Subāhu-pariprcchā, Susiddhikara, and Dharani Tantra. It contains the tantras that were considered to be complex and mixed from the early times. It also has the biggest amount of texts among the four sets. They have included some complicated rituals besides the mudras and mantras.

The second Conduct Tantra or Conduct Continuum does not have many texts. It basically contains the tantras that are related to the “Mahā Vairocanābhisambodhi vikur vi tadhiṣṭhāna vaipulya sūtrendra raja nāma dharma paryāya” (Hirakawa and Groner 561). In the texts, yogic contemplation practices were included despite descriptions of rituals and rites.

The representation of the Yoga Tantra or yoga continuum are Vajrasekhara Sutra, Prajnaparamita naya satapancasatika and so forth. In the yoga Tantras, contemplation is more emphasized than the rituals. The Highest Yoga Tantra includes a synthesis of later texts that are considered to be the best ones. It can be further divided into three categories: the Matri Tantra (Mother Tantra), Pitri Tantra (Father Tantra), and Advaya Tantra ("Non-dual Tantras").

The Mother Tantra has been divided into seven parts, which contain Tantras like Laghusaṃvara, Ḍākinījāla, Saṃvarodaya, Hevajra, etc... The famous text in the Father Tantra are Guhyasamāja, Vajrapāṇi, Yamāri, and the Bhagavad ekajaṭama hākalpa, etc.... The Advaya Tantra then includes the Mañjuśrījñāna-nāma-saṅgīti, Ādibuddhoddhṛta-kālacakra, Kālacakra(Hirakawa and Groner 561). However, Many Tantric texts have titles other than 'Tantra', including Dharani, Kalpa, Rajñi, stotra, doha and sutra. The Major Tantras also accumulated secondary literature, such as 'Explanatory Tantras' (vyākhyātānta), commentaries and sadhana literature(Wayman 14).

The Rationale for Division into Four Sets

The rationale for the four sets division of Tantra was categorized according to several considerations. The first is the consideration of four different kinds of recipients of the teachings. Additionally, it was divided as such to convert four different kinds of followers of mistaken paths. Moreover, it was taught in four sets to accommodate recipients of the four castes in ancient Hindu society (Kong-Sprul 94). Furthermore, it was classified as per the faculties of the practitioners, the object of the purification, the forms of desire that are to be purified, the states, times, and other factors. Last but not least, the division also reflected the aspects of the different Buddhist paths, which were represented by the four major trends of Buddhist philosophy: the Analysts (Vaibhasikas), the Traditionalists (Sautrantikas), the Idealists (Yogacarins), and the centrists (Madhyamikas).

First, the Action Tantra is for the people who are inclined to perform outer actions such as ablution, cleanliness, rituals, and so on. Traditionally, to convert the devotees of Brahma dominated by delusion, the Action Tantra was ascribed. In terms of the caste system in Indian culture, the Action Tantra was taught to the Brahmins who are dominated by delusion out of practicing the doctrine of Brahma and those who feel delighted in a path involving cleanliness, recitation of mantras and liturgy,

fire-offering rituals, and austerity (Gautam, Symbolism in Buddhist Tantra). It was taught to the person of low faculties with major delusion and desire that needed to be purified. Gods of the desire realm experience sexual urge that is satisfied by gazing at the partner in the heaven of Mastery over Others' Creations. And for the corresponding Analysts (Vaibhasikas), Action Tantra meditates on external deities only and takes into consideration of the purified state of waking. It mainly engages in Physical and verbal activities. The practitioner of the Action Tantra mainly practices mudras, Mantra recitation, and inner meditation.

Secondly, the Conduct Tantra is for those who are interested in the essential reality of matter and preferred less ritual performance. It is to convert the devotees of Vishnu dominated by aversion. And it is taught to the members of the merchant caste who were dominated by pride. It guides those who are delighted with physical, verbal, and mental disciplines. It is for the recipient of average faculties and those who have minor delusions and strong emotional afflictions, and gods in the desire realm of Enjoying Creations achieving sexual satisfaction by laughing. In the view of Traditionalists (Sautrantikas) who meditate on inner, naturally presented deities. They also adopt an equal proportion of engagement in physical and verbal activity as well as inner contemplation. It associates with the dream state of purification. The follower of the conduct yoga engaged mainly in the inner meditation and minimized the proportion of physical performance to that of the Action Tantra.

Thirdly, the Yoga Tantra comes to a higher state when it considers the many outer Rituals as a source of distraction and interested solely in meditation on the essential reality. It is to convert people (who accept the tenets of the Hindu religious trends) with uncertain emotional patterns and members from the royal caste who follow the doctrine of the gods yet are unable to lead an austere life. People who are sharp with minimal or moderate desire and aversion practice the Yoga Tantra and the gods in the desire realm of Joyful and Free from Conflict feel sexually satisfied by holding hands (Gautam, Symbolism in Buddhist Tantra). For the path of the Idealists, or the Yogacarins who principally engages in inner meditation, they meditate on the deity that is the essence of the deity-self rather than the external image. It associates with the deep sleep state in the purified aspect. The practitioner of the Yoga Tantra works towards his or her union with the deity.

Lastly, the highest Yoga Tantra is for those who are interested in enjoying everything in the state of undefiled awareness with method (father continuum) and wisdom (mother continuum). It is to convert devotees of Shiva who are dominated by desire. It was for the menial caste who were under the domination of anger and desire and only obtain delight from practicing various acts like sexual union and ritual killing in the Hindu tradition. It is taught to the very sharp person with intense desire, aversion, delusion, and exceedingly strong emotional afflictions. The gods in the

desire realm of the Heaven of the Thirty-three and below, as well as men and animals, obtain sexual satisfaction by sexual intercourse. To the converted who take the path of centrists (Madhyamikas) and engage primarily in pristine awareness, they meditate on the deities themselves based on the knowing of the essence and the external image in front are in union and are inseparable in every aspect. It is associated with an ultimate sexual union in the purified state. The goal of the highest yoga practitioners is to achieve enlightenment in complete union and fusion with the deity.

In this way, Tantra has been taught regarding various factors. It can be recognized from the above categories to show the four philosophies were intentionally arranged and learned in sequence. Even within the Anuttarayoga (highest yoga) Tantra, the cultivation of Advaya (non-dual) Tantra should come after the father and mother Tantra. As we quote from the texts, the four sets of Tantra are to be arranged from “inferior to superior” and from “gross to subtle”.

Conclusion

To summarize, the Tantrayana took birth in the ancient Indian continent with a combination of elements both from the Vedic tradition and the Mahayana Buddhism around the 6th century. It facilitates an accelerated path to enlightenment through the use of tantric techniques which includes spiritual development practices and esoteric transmission. It went on to develop under the protection of Buddhism during the Pala dynasty till the 13th century AD when its practices merged with Hinduism and Buddhism went perished under the rise of Islam.

Tantra was spread to Tibet during the 10 -11th century, and it is called Vajrayana in Tibetan tradition. It has been divided into various sets according to the texts. But the four sets system as Kriya (action) Tantra, Carya (conduct) Tantra, Yoga Tantra, and Anuttarayoga Tantras are most widely accepted. It was classified as such to provide proper guidance for different groups of practitioners and pursuits under varying backgrounds. It was also aimed to remind the practitioners to practice in sequence to achieve final enlightenment.

Works cited

George, John. *Shakti and Shakta : Essays and Addresses on the Shakta Tantra shastra*. Cha. 3. p.1
file://G:\geniuscode\library\spiritual library\Tantra Shastra and Veda.htm

Lañkāvatāra Sūtra. *Encyclopedia of Buddhism Vol 6*. ed. G. P. Malalasekara et al. (Colombo 1999)

Indestructible Essence Ornament Tantra (Toh. 451), vol. Cha, f. 51b3.

Compendium on the Indestructible Pristine Awareness Tantra (Toh. 447), vol. Ca, f.284b6-7.

Esoteric Buddhism Brief. *Tibetan Buddhism, Tibetan trekking*. tibetantrekking.com/tibetan-buddhism/esoteric-buddhism/#Indian_origin_development_-_Tantra

Siklós, Bulcsu. *Bulletin of the School of Oriental and African Studies, University of London*, vol. 53, no.

- 1, Cambridge University Press, 1990, pp. 158–59, <http://www.jstor.org/stable/619004>.
- Gautam, Dayanidhi. *Symbolism in Buddhist Tantra*. 12th, January, 2022. Class Handout.
..... *Tantra typology*. 12th, January, 2022. Class Handout.
- Hirakawa, Akira, and Paul Groner. *A History of Indian Buddhism: From Śākyamuni to Early Mahāyāna*. Motilal Banarsidass, 2007. pp560-562.
- Wayman, Alex; *The Buddhist Tantras light on Indo-Tibetan esotericism*, Routledge, (2008), p.14
- Tsong-Kha-Pa Blo-Bzang-Grags-Pa. *A Lamp to Illuminate the Five Stages : Teachings on Guhyasamaja Tantra Library of Tibetan Classics*. Wisdom ; Enfield, 2012.
- Britannica, the Editors of Encyclopaedia. "*Kālacakra-tantra*". Encyclopedia Britannica, 11 Aug. 2021, [https://www.britannica.com/topic/Kalacakra-tantra- Buddhism](https://www.britannica.com/topic/Kalacakra-tantra-Buddhism). 21 February 2022.
- "*Tantrayana*." Tibetan Buddhist Encyclopedia. 5 May 2018, UTC. 22 Feb 2022, <<http://www.tibetanbuddhistencyclopedia.com/en/index.php?title=Tantrayana&oldid=253092>>.
- "*Non-dual Tantras*." Tibetan Buddhist Encyclopedia, 27 Oct 2013, 02:56 UTC. 22 Feb 2022, <[http://www.tibetanbuddhistencyclopedia.com/en/index.php? title= Non-dual_Tantras&oldid=108615](http://www.tibetanbuddhistencyclopedia.com/en/index.php?title=Non-dual_Tantras&oldid=108615)>.
- Kong-Sprul Blo-Gros-Mtha'-Yas, et al. *The Treasury of Knowledge : Book Six, Part Four, Systems of Buddhist Tantra : The Indestructible Way of Secret Mantra / Monograph*. Snow Lion Publications, 2005. pp.75-98

कुशल नेतृत्वका लागि बुद्धको शिक्षा

सह-प्रा. उर्मिला ताम्राकार
सह-प्राध्यापक, त्रिभुवन विश्वविद्यालय,
भक्तपुर बहुमुखी क्याम्पस, भक्तपुर
urmila.tamrakar19@gmail.com

सारसंक्षेप

नेतृत्व संगठनको एक महत्वपूर्ण अङ्ग हो । मानिस एक सामाजिक प्राणी भएकोले संगठनात्मक कार्यमा विश्वास गर्दछन् । मानव सभ्यताको इतिहास अध्ययन गर्दा प्राचीनकाल देखि नै संगठनात्मक कार्यको लागि एक व्यक्तिको नेतृत्वलाई स्वीकार गर्दै आएको कुरालाई ऐतिहासिक तथ्यहरूले प्रमाणित गरेको छ । आजको वर्तमान समयमा पनि राजनैतिक, सामाजिक, व्यावसायिक, व्यापारिक, साँस्कृतिक तथा धार्मिक आदि हरेक क्षेत्रमा आ-आफ्नो साभ्ना लक्ष्य हासिल गर्नका लागि व्यक्तिहरू एकजुट भएर संगठनात्मक कार्यहरू गर्दछन् । आफ्नो जीवनको उद्देश्य पूरा गर्न स्व-नेतृत्वदेखि लिएर एक संगठनको सफलता र असफलता धेरै हदसम्म नेतृत्वमा निर्भर हुने गर्दछ ।

नेतृत्व भनेको के हो ? नेता कसलाई भन्दछ ? समाज तथा एक संगठनले कस्तो नेतृत्वको आशा गर्दछ भन्ने सवालमा विद्वानहरूले धेरै विचारधाराहरू प्रस्तुत गरिएका छन् । तर यहाँ बुद्धले आफ्नो जीवनकाल तथा बोधिसत्त्वको रूपमा, पूर्वजन्महरूमा आफ्नो समूहको नाइके भई नेतृत्व गरिएका अनेकौं अनुकरणीय कामहरू तथा कुशल नेतृत्वसम्बन्धी बुद्धका शिक्षाहरूका बारे चर्चा गर्नेछौं । जुन वर्तमान समयको हत्या, हिंसा, विवाद, द्वन्द्व, युद्ध जस्ता समस्या समाधानका लागि र देश तथा जनताको सुख-समृद्धिका लागि अचुक उपाय शिद्ध हुने विश्वास गर्न सकिन्छ ।

मुख्य शब्दहरू : महासम्मत, संघ, नेतृत्व, नेता, विवाद, समाधान

नेतृत्वको प्रादुर्भाव

नेतृत्वको इतिहास कसरी र कहिलेदेखि सुरु भयो भनेर ठीकसँग भन्न गाह्रो भएतापनि मानव सभ्यताको विकाससँगै यसको सुरुवात भएको भनेर भन्न सकिन्छ । पालि साहित्यको अध्ययन गर्दा सर्वप्रथम नेतृत्वको प्रादुर्भाव कसरी भयो र नेताको चयन कसरी हुन थाल्यो भन्ने बारे बुद्धले उपदेश दिनुभएको छ । दीघनिकायको अगञ्ज-सुत्तमा, वशिष्ठ र भारद्वाज ब्राम्हणलाई यस बारे बुद्धले यसरी उपदेश दिनुभएको थियो । मानव समाजको विकास तथा राज्य विस्तारको क्रममा जब अधर्म वृद्धि भई जनसमुदायको बिचमा चोरी गर्ने, चुक्ली गर्ने, ब्यर्थ र कडा वचन बोल्ने, जालसाजि, गुण्डागर्दी, दण्डदिने, हतियार समात्ने जस्ता क्रियाकलाप बढ्न थाले, तब जनताको धनमालको सुरक्षा गरिदिने एक व्यक्तिको आवश्यकता महसूस गरी एक सुरवीर, बलवान, रूपवान, प्रासादिक एवं अनुभाव सम्पन्न व्यक्तिलाई आ-आफ्नो भागको केही अन्न दिई महाजन समूहले नेता सम्मत (चयन) गरे । महासम्मतले चयन गरेको हुनाले उसलाई 'महासम्मत' भन्नथाले । उसले जनसमुदायको

आग्रह अनुरूप सबैको भलो गर्ने, भन्नुपर्ने व्यक्तिलाई भन्ने, निन्दनीय कामलाई निन्दनीय, निष्काशन गर्नुपर्नेलाई निष्काशन गर्ने जस्ता काम गरी आफ्नो कर्तव्यको पालना गरे । यसरी सर्वप्रथम 'नेता' शब्द उत्पन्न भए । आ-आफ्नो क्षेत्रको सुरक्षा गरिदिने अधिपति भएकोले उसलाई क्षेत्रीय भन्न थाले । त्यस्तै आफ्नो धर्मता अनुरूप प्रजालाई रञ्जित (स्नेह) गरि भयमुक्त पार्ने भएकोले राजा शब्द उत्पन्न भए । यसरी सुरुमा नेता वा राजा, जनताको महासहमतिबाट समुदायको रक्षार्थ आ-आफ्नो भागको केहि अन्न दिई चुनेका विवेकशील व्यक्ति हुन् ।

शाक्यमुनिबुद्धलाई विश्वको इतिहासमा एक महान एवं प्रभावशाली पहिलो धार्मिक नेताको रूपमा लिन गर्दछ । उहाँले सांसारिक प्राणिहरूलाई दुःखबाट मुक्त गराउने महान् लक्ष्यपूरा गर्न संघ स्थापना गरि त्यसको नेतृत्व सम्भाल्नु भएकोथियो । जुन नेतृत्वलाई पछ्याई अनेक व्यक्तिहरूले आश्रवक्षय गरि दुःखबाट मुक्ति पाएका थिए । बुद्धले सर्वप्रथम कोण्डञ्ज, वप्प, भदिय, महानाम, यशकुमार लगायतका ६० जना अर्हत् भिक्षुहरूको संघ तयार गर्नु भई 'चरथ भिक्षवे चारिकं बहुजन हिताय, बहुजन सुखाय' भनि आफ्नो नेतृत्वको अभियान प्रारम्भ गरे । त्यतिबेला भारतीय उपमहाद्वीपमा अनेक धार्मिक गणहरूको उपस्थिति थियो । ती गणहरूलाई परिव्राजक-भिक्षु, मागण्डिय, आजिवक, जटिल, निर्ग्रन्थ आदि भनि बौद्ध साहित्य तथा जैन साहित्यमा उल्लेख गरिएको पाइन्छ । ती गणहरूको नेतृत्व पुरणकस्सप, मक्खलिगोशाल, अजितकेशकम्बल, पकुधकच्चायन, सञ्जयवेलङ्ग-पुत्त, निगण्टजात-पुत्त तथा कस्सप दाजुभाईहरू जस्ता शक्तिशाली गणाचार्यहरूले लिएका थिए । हाल उनीहरूका संगठन, अनुयायीहरू तथा सिद्धान्तहरू अस्तित्वमा रहेको देखिन्दैनन् । तर बुद्धले निर्माण गर्नु भएको भिक्षु-भिक्षुणी, उपासक-उपासिका संघ, संघको संचालन व्यवस्था, उनीहरूले पालना गर्नुपर्ने प्रातिमोक्ष नियम हालसम्म पनि अस्तित्वमा छन् । वहाँ एक कुशल धार्मिक नेता मात्र नभई, वहाँको मूलभूत सिद्धान्त तथा शिक्षाहरू समाजका प्रत्येक संगठन तथा नेताका लागि वर्तमान समय सम्म पनि त्यतिकै उपयुक्त छन् ।

बुद्ध एक प्रभावशालि नेता

पालि सूत्रहरूमा बुद्धलाई 'अरहं, सम्मासंबुद्धो, विज्जाचरण सम्पन्नो, सुगतो लोकविदू, अनुत्तरो, पुरिसक्ष दम्म सारथि, सत्था देवमनुस्साना' भनि वर्णन गरिएको छ । बुद्धको व्यक्तित्व ३२ लक्षण र ८४ व्यञ्जनले युक्त छ । वहाँले देव, मनुष्य ब्रम्हा सबैका लागि अर्थयुक्त, व्यञ्जनयुक्त, परिपूर्ण र परिशुद्ध धर्म प्रकाश पार्नु भएको थियो । जुन आदिकल्याण, मध्यकल्याण र अन्तपनि कल्याण हुने धर्म हो । बुद्धको यस गुणले प्रभावित भई तत्कालीन समयका अनेक श्रमण, ब्राह्मण, अचेलक, जटिल, परिव्राजक, राजा-महाराजा, गृहस्थ सबै बुद्ध, धर्म र संघको शरणमा आउने गर्दथे । त्यस बेलाका अति

शक्तिशाली अग्निहोत्रीहरू उरुवेलकाश्यप, गयाकाश्यप, नदीकाश्यप, सारीपुत्र, मौद्गल्यायन जस्ता धर्मगुरुहरू, महाकाश्यप, महाकात्यायन जस्ता धुरन्धर विद्वानहरू, जाणुसोणि तथा पिलोतिक जस्ता धनाढ्य ब्राह्मणहरू, सुकुलदायी तथा मागन्दिय जस्ता परिव्राजकहरू, बिम्बिसार, प्रसेनजीत, उदयेन जस्ता राजाहरू, अभयराजकुमार, बोधी राजकुमारलगायत अनेक महारानी तथा राजकुमारीहरू, दासदासीहरू तथा गणिकाहरू, गृहस्थ महिला-पुरुषहरू सबै बुद्धको शरणमा आएका थिए । बुद्धलाई बादआरोपण गरि पछार्छु भनि आएका बकवादी पण्डिताभिमानी सच्चक परिव्राजकसमेत पसिना-पसिना भई बुद्धकै शरणमा जानु परेको थियो । यस्तै अंगुलिमाल जस्ता हत्याराले पनि हतियार छोडी बुद्ध समक्ष आत्मसमर्पण गरेको थियो । यसरी शरणमा आएकाहरूलाई बुद्धले आफ्नो कायबल, वाकबल तथा ज्ञानबलद्वारा मानिसहरूको मनोवृत्ति, चरित्र, ज्ञानको परिपक्वता तथा अपरिपक्वता हेरि उपदेशद्वारा तह लगाउनु हुन्थ्यो । बुद्धको उपदेश सुनिसकेपछि तिनीहरूले अध्यारोमा बत्ती देखाइदिए जस्तै सही मार्ग छर्लङ्ग भयो भनेर बुद्धकै शरणमा गई बुद्धकै नेतृत्वलाई स्वीकार गरी आदर गौरवपूर्वक बुद्धको आश्रय लिई बस्दथे ।

नेतृत्व

‘नेतृत्व’ भनेको कुनै पनि व्यक्ति विशेषको त्यो खुवी हो जसद्वारा उसले संगठनका निर्दिष्ट लक्ष हासिल गर्नमा अरूलाई अभिप्रेरित, मार्गदर्शन, र प्रभावित पार्ने प्रयत्न गर्दछ । मज्झिम निकायको गोपक मोग्गलान-सुत्तमा शाक्यमुनि बुद्धलाई अनुत्पन्न मार्गको उत्पादक, अज्ञात मार्गलाई ज्ञात गराइ दिने, नबताइएको मार्गलाई बताइदिने मार्गज्ञ, मार्गविद् र मार्ग कोविद् भनेर एक नेताको रूपमा उल्लेख गरिएको छ । जुन मार्गलाई पछ्याई कैयौं व्यक्तिहरूले राहत पाएका थिए भने कैयौंले आश्रवक्षय गरि दुःखबाट मुक्ति पाउन सफल भएका थिए । बुद्धकै कुशल नेतृत्व तथा उपदेशबाट तत्कालीन समाजका विकृति, विसंगति, मिथ्यापरम्परा तथा युद्ध जस्ता समस्या बिना हिसाबाट समाधान भएको थियो ।

नेतृत्वका गुणहरू

‘खमा जागरियुद्धानं, संविभागो दयिक्खणं ।

नायकस्सगुणा एते, इच्छितब्बं सतं गुणं ॥’

अर्थात्- क्षमाशील हुने, जागृत रहने, कोशिस गर्ने, बराबर गरिकन बाँडिदिने, दया अनुकम्पा राख्ने, पक्षपाति नभईकन सबैलाई समान दृष्टिले हेर्ने, यी छः वटा एक नायकमा हुनुपर्ने व्यक्तिगत गुणहरू हुन् । अंगुत्तर निकायको पञ्चाबल सुत्तका अनुसार एक कुशल नेतामा चार प्रकारका बल विद्यमान हुनु आवश्यक छ । ती हुन्, पञ्चाबल, वीरियबल,

१. भिक्षु अनुरुद्ध, लोक-नीती, कान्तिपुरः आनन्दकुटी विहार, ई. सं १९९३, पृ. ७२ ।

अनवज्जबल, संग्रहबल । हुनत नेतृत्वका यस्ता गुणहरु समय, परिस्थिति र ठाउँ अनुसार फरक-फरक हुन्छन् । तर पनि बुद्ध तथा बुद्धका शिक्षाहरुमा केहि यस्ता विशेषताहरु छन् जुन सामान्यतया सबै प्रकारका नेतृत्वहरुका लागि उपयुक्त छन् । जुन यस प्रकारका छन् ।

१. अनुयायीहरुको संग्रह गर्नु

'नेतृत्व' एक प्रकारको यस्तो कार्य हो, जसले अन्य व्यक्तिहरुलाई पछ्याउन लगाउँछ । उसको साथमा उसका अनुयायीहरुको ठूलो समूह हुनु पर्दछ । बुद्धको उपदेश यस्तो थिए कि जो कोहिले सुने ऊ त्यस उपदेशबाट प्रभावित भई बुद्धकै पछि लाग्ने हुन्थे । बुद्धका हजारौंको संख्यामा अनुयायीहरुको संग्रह थिए । महासुकुलदायी-सुत्त, मज्झिमनिकायमा उल्लेख भए अनुसार बुद्धको अनुयायीहरुको संख्यामा वृद्धि हुनुको पछाडि पाँच कारणहरु उल्लेख छन् । १. बुद्धको हरेक वचन शीलस्कन्धले युक्त हुनु २. देखेर, जानेर, अनुभव गरेर देशना गर्ने ३. परम प्रज्ञास्कन्धले युक्त हुनु ४. आर्यसत्य देशना ५. आर्य श्रावकहरु समर्थवान (अर्हत) हुनु । मानिसहरु कुनै एक नेताको पछि लाग्नुको उद्देश्य पनि सही मार्गको ज्ञान प्राप्त गर्नु हो ।

२. उद्देश्य स्पष्ट हुनु वा ठिक दृष्टिकोण हुनु

बुद्धको उद्देश्य स्पष्ट छ जुन सांसारिक प्राणीहरुलाई दुःखबाट मुक्त हुने मार्ग बताउनु हो । दुःखबाट मुक्त हुनको लागि बुद्धले आर्य आष्टाङ्गिक मार्ग बताउनुभएको छ । यसमा पहिलो मार्ग नै सम्यक दृष्टि हो । जसको अर्थ सत्यलाई सत्य र गलतलाई गलत भन्न सक्ने हो जुन क्षमता एक नेतामा हुनु पर्दछ ।

३. अनुकरणीय व्यक्तित्व हुनु

'अत्तानं चे तथा कयिरा-यथज्जमनुसासति' अर्थात् अरुलाई अनुशासन गर्नुछ भने पहिले आफै त्यस्तो बनी देखाउनुपर्दछ ।^१ बुद्ध एक नेताको रूपमा आफ्ना अनुयायीहरुको लागि अनुकरणीय व्यक्तित्व हुन् । सांसारिक प्राणीहरुलाई दुःखबाट मुक्त पार्ने अभियानमा लाग्नु अघि सर्वप्रथम आफूले सम्पूर्ण पारमिता धर्महरु पूर्ण गर्नुभयो । बुद्ध स्वयं शील आचरणले सम्पन्न, सरल तथा अल्पेच्छु भई अरुलाई पनि यस्तै शिक्षा दिनुहुन्छ ।

३. आत्मविश्वास र धैर्यता हुनु

नेतामा आत्मविश्वास एवं धैर्यताको गुण हुनु पर्दछ जसबाट कठोर एवं इमान्दार पूर्वक कार्य गर्नमा उसका अनुयायीहरु उत्साहित हुन्छ । बुद्धमा भएको आत्मविश्वास र धैर्यताको कारण देखेकोलाई देखेको, सुनेकोलाई सुनेको, सम्झिएकोलाई सम्झिएको र

२. भिक्षुअमृतानन्द, धम्मपद, आनन्दकुटी विहार गुठी, अत्तवग्गो, गा. नं. १५९, वि. सं २०५७ पृ. ७४ ।

थाहा पाएकोलाई थाहा पाएको भनी सत्यवादी व्यवहारले गर्दा हो । बुद्धमा भएको चार बैशारद्य, दशबल, चतुरङ्ग अधिष्ठान आदिको कारणले बुद्धले अष्टपरिषदको अगाडि सिंहनाद गर्दछन् । आफुलाई गाली गर्न आएका भारद्वाज ब्राह्मण, भूठो आरोप लगाउन आएका चिञ्चामानविकाको अगाडि धैर्यताले काम लिनु भयो ।

४. शारीरिक रूपमा सक्षम

आफ्नो समूहलाई प्रभावित पार्ने अर्को तत्व नेताको रूप, वर्ण र बोली पनि हो । अग्गञ्जसूत्रमा जनसमूहले एक सुरवीर, बलवान, रूपवान, प्रासादिक एवं आनुभाव सम्पन्न व्यक्तिलाई नेताको रूपमा मनोनित गर्दछ भनेर उल्लेख गरिएको छ । बुद्धले अरुलाई प्रभावित पार्न सकेको वहाँ रूप, वर्ण र शब्द हो । वहाँको व्यक्तित्व ३२ लक्ष्यणले युक्त र बोली छः गुणले युक्त छन् ।

५. मध्यस्थकर्ता

नेताले संगठन भित्रका मतभेदलाई मिलाउने तथा आवश्यक सम्झौतालाई सहमतिमा ल्याउने काममा मध्यस्थकर्ताको भूमिका निर्वाह गर्नु पर्दछ । बुद्धले एक नेताको रूपमा कहिलेकाहिँ मध्यस्थकर्ताको रूपमा पनि काम गर्नु हुन्छ । एकचोटि शाक्य र कोलियहरूको विच रोहिनी नदीको पानीको कारण विवाद बढ्न गई युद्ध हुने स्थिति आईपुग्दा बुद्धले पानीको मूल्य ठूलो कि क्षेत्रीहरूको जीवन ठूलो भनि प्रश्न गरि विवाद समाप्त पारेका थिए । त्यस्तै उमङ्गजातकमा बोधिसत्व महोषधले आफ्नो तीक्ष्ण बुद्धीबलले अनेक तर्कयुक्त कुराहरू द्वारा मध्यस्थकर्ता भई धेरै न्याय निशाफ गरेको कुरा उल्लेख छ ।

६. कुशल प्रवन्धक

नेतामा हुनुपर्ने अर्को गुण हो ब्यबस्थापनको कार्यमा कुशलतापूर्वक प्रवन्ध गर्नु । उस्ले उचित व्यक्तिलाई उचित ठाउँमा राखि कार्य विभाजन गर्नसक्नु पर्दछ । अवस्था र परिस्थिति अनुरूप लचकता अपनाउनुपर्ने, सुधारहरू गर्नुपर्ने काम नेताले गर्नु पर्दछ । बुद्धले तत्कालिन समाजमा चलेका सामाजिक तथा धार्मिक परम्परालाई तोड्न कुशलतापूर्वक उपाय अपनाउनुभयो ।

७. पथप्रदर्शक

जसरी बुद्धले एक मार्ग प्रदर्शकको रूपमा मार्ग र अमार्ग बताउनुभएको छ त्यसरी नै नेताले आफ्ना अनुयायीहरूको लागि यो ठीक यो बेठिक भनि सही मार्ग देखाउनुपर्छ । बुद्धले निर्दोषपूर्ण जीवनको लागि हरेक क्षेत्रमा मध्यममार्ग अर्थात आर्य अष्टांगिक मार्ग देखाउनुभएको छ । जुन मार्ग आदि कल्याण, मध्यकल्याण पर्यवसान कल्याण हो । बुद्धले छः चरित्रका

मानिसहरूलाई तह लगाउन उनीहरूको आसय, अनुसय, मनोवृत्ति, ज्ञानको परिपक्वता र अपरिपक्वता हेरिकन अलग-अलग बाटोको उपदेश दिनुहुन्छ ।

८. रक्षक

नेतामा हुनुपर्ने अर्को गुण हो आफ्ना अनुयायीहरूलाई भयबाट मुक्त बनाई रक्षक भई काम गर्नु । बुद्धले एक महान रक्षकको रूपमा दुःख-चक्रमा फँसिरहेका प्राणीहरूको उद्धार गर्न चतुर्आर्य सत्यको देशना गर्नु हुन्छ । बुद्धले यशकुमार, कृषागौतम, पटाचारा आदि अनेक दुखिजनहरूलाई रक्षा गरी उद्धार गर्नुभएको थियो ।

९. बुद्धिमान

नेता बुद्धिमान एवं दूरदर्शी हुनुपर्दछ । बुद्ध एक समय बोधिसत्वको रूपमा मृगहरूको नाइके भई जन्मदा आफ्नो बुद्धिको बलले आफ्नो समूहलाई बचाएको प्रशङ्ग उल्लेख छ । एक समय मृगहरूका राजाले शिकारीको मौसम सुरुवात हुन लागेकोले मृगहरूको ज्यान बचाउनुपर्ने आफ्नो कर्तव्य ठाने । अनि आफ्नो छोराहरू लक्षण र काललाई पाँच-पाँच सय मृग समूहको नाइके बनाएर सुरक्षित ठाउँमा जान आदेश दिए । जेठो छोरो लक्षण मृग बुद्धिमान र दूरदर्शी भएकोले आफ्नो समूहलाई लिएर मध्य रातमा निस्केर सुरक्षित ठाउँमा गए । तर कान्छो छोरो कालमृग मूर्ख भएकोले आफ्नो समूहलाई लिएर विहान, दिउँसो, साँझ र बेलुका जुनसुकै बेला पनि गाउँकै छेउछाउबाट निस्किकाले सबै शिकारीको जालमा फँसे । काल मृगले आफ्नो समूहलाई बचाउन सकेन । शिकारीको मौसम सकेपछि लक्षण मृग आफ्नो समूहसहित सकुशल फर्कन सफल भए ।^३

१०. क्षमाशील

बुद्धमा भएको क्षान्ति पारमिताको गुणले गर्दा बडो धैर्यताकोसाथ अनेक उपायकौशल अपनाएर मानिसहरूलाई बोध गराउनु हुन्थे । बुद्धले आफूमाथि क्रोध गर्ने व्यक्तिहरूलाई क्रोध गर्दैनथे । रीसले वैरभाव शान्त हुने छैन, प्रेम भावले मात्र वैरभाव शान्त हुन्छ भन्ने बुद्धको शिक्षा एक नेतामा हुनुपर्ने महत्वपूर्ण गुण हो ।

नेतृत्व शैली

नेताले आफ्नो अनुयायीहरूलाई प्रभावित पार्ने जुन तरिका अपनाउँदछ त्यसलाई 'नेतृत्व शैली' भन्दछ । जुन विभिन्न आधारमा विभिन्न प्रकारका हुन्छन् । अंगुत्तर निकायमा अधिकारको आधारमा तीन प्रकारका नेतृत्व शैली उल्लेख गरिएको छ ।

३. प्रकाश बज्राचार्य, 'जातक कथा', काठमाडौं: धर्मकीर्ति प्रकाशन, धर्मकीर्ति विहार, ई.सं. १९८७ ।

१. अधिपत्तेय्यः- यो सम्पूर्ण शक्ति आफैमा केन्द्रित गर्ने र आफूले तोकेको नीति, नियम र निर्णय अनुसार काम गर्न अनुयायीहरूलाई बाध्य गराउने शैली हो । यो शैलीको नेता दमनकारी हुन्छ ।
२. लोकाधिपत्तेय्यः- यो जनतामुखी नेतृत्व हो । यस्मा नेताले अनुयायीहरूको स्वीकृति र सहमतिलाई ध्यान दिएर काम गर्छ । यसमा आफूले भन्दा अरूबाट काम लिने गर्दछ । यसमा अनुयायीहरूको बिचमा विवाद वा समस्या सृजना भएमा खासै चासो नराख्ने हुँदा अनुयायीहरूको बिच भै-भगडा मनमुटाव हुने सम्भावना हुन्छ ।
३. धम्माधिपत्तेय्यः- यो धर्ममुखी नेतृत्व हो । यसमा नेता नैतिकवान हुन्छ । उसले सिद्धान्त र व्यवहार राम्ररी बुझेको हुन्छ । उसले उद्देश्य र अनुयायिहरूलाई पनि ध्यान दिन्छ । कार्यकर्ताहरूमा द्वन्दको वातावरण सृजना भएमा आफु उद्धार र इमान्दार भई उत्पन्न द्वन्दलाई समाधान गर्ने प्रयास गरिन्छ र धर्मको आधारमा दोषीलाई दोषी र निर्दोषीलाई प्रशंसा गर्ने गरिन्छ ।

नेतृत्व शीप

अंगुत्तरनिकायको पापणिकसुत्तमा नेतृत्वको शीपलाई तीन किसिमले विभाजन गरिएको छ ।

१. चक्खुमा:- वर्तमानमा कुन कुरालाई महत्व दिने र भविष्यमा कुन कुरालाई महत्व दिने भनि हेर्न सक्ने क्षमता भएको शीपलाई चक्खुमा भनिन्छ ।
२. विधुरो:-आफ्नो काँधमा आएका काम तथा जिम्मेवारीलाई कसरी कार्यान्वयन गर्ने भन्ने ज्ञान नै विधुरो हो । एउटा नेतामा आफ्नो कार्य क्षेत्रसंग सम्बन्धित सम्पूर्ण प्रणाली र वातावरणसँग जानकारी राख्ने गुण हुनुपर्दछ । यो एक किसिमले प्राविधिक ज्ञान हो ।
३. निस्सय सम्पन्नो:- अरूलाई प्रेरणा दिन सक्ने वा आत्मविश्वास बढाउन सक्ने वा केही गराउन सक्ने गुणलाई निस्सय सम्पन्नो भनिन्छ । यो एक किसिमले मानवीय सम्बन्ध राख्न सक्ने खुबी हो ।

बुद्धको नेतृत्वको शैली

बुद्धको नेतृत्व शैली भन्नुपर्दा उपायकौशलमा आधारित देखिन्छ । बुद्धले मनुष्यको आसय, अनुसय र चरित्र अनुसार भिन्न भिन्न तरिकाले उपदेश दिनुहुन्छ । तर उपदेशको लक्ष्य सुखी जीवन, दुःखबाट मुक्ति एवं निर्वाण प्राप्ति हो । यसका लागि बुद्धले यी तलका शैली प्रयोग गरेका

देखिन्छ ।

१. अभिप्रेरणात्मक शैली (आनुपूर्विक तथा धार्मिक कथाद्वारा सम्प्रेषित तथा सन्दर्शित गर्ने)

अभिप्रेरणात्मक शैली भनाले त्यस शैलीसँग छ जस अन्तर्गत नेताले विविध प्रकारका प्रेरणाहरू दिएर आफ्ना अनुयायी वा समूहलाई अभिप्रेरित गर्ने प्रयास गरिन्छ । बुद्धको उपदेशको शैली अभिप्रेरणात्मक किसिमको थियो । बुद्धले कसैलाई धर्म उपदेश दिनु पर्दा सोभै दुःख र दुःखमुक्ति जस्ता गम्भीर उपदेश नदिइकन पहिले आनुपूर्विक तथा धार्मिक कथाद्वारा सम्प्रेषित तथा संदर्शित गरि उनीहरूको मनोदशालाई संयमित तथा एकाग्र पार्ने कोशिस गर्नु हुन्थ्यो । त्यसपछि मात्र दुःख र दुःखमुक्ति जस्ता गम्भीर कुरा सुनाएर शील, समाधि र प्रज्ञामा प्रतिस्थित गर्नुहुन्थ्यो । यसका लागि कहिलेकाहिँ स्वर्गको प्रलोभन देखाउनु हुन्थ्यो भने कहिलेकाहिँ नर्कको भय पनि देखाउनुहुन्थ्यो । देवदत्त अपाय नरकगामी भनि भविष्य व्याकरण गरेका थिए । यस्तै कहिलेकाहिँ भिक्षुहरूलाई प्रलोभन देखाएर पनि शील समाधिमा प्रतिस्थित गराउनु हुन्थ्यो । नन्दकुमारलाई स्वर्गकी अप्सराको प्रलोभन देखाई ध्यानमा चित्त एकाग्र पारेको थियो ।

२. प्रजातान्त्रिक तथा सहभागिमूलक शैली

बुद्धको शासन व्यवस्था सांघिक प्रणालिद्वारा सञ्चालन हुने गर्दछ । कुनै निर्णय वा समस्या वा विवाद भएमा आपसि छलफल गरि बहुमतको आधारमा समाधान गर्नुपर्ने बुद्धको उपदेश हो । प्रत्येक पूणिमा तथा औंसीका दिन सबै भिक्षुहरू एक आपसमा भेला भई प्रातिमोक्ष विनय पालन गर्नुपर्ने नियम छ । बुद्धको उपदेश अनुरूप राज्य सञ्चालन गर्ने बैशालिका राज्यहरूमा, राजाहरू तथा क्षेत्रीय नेताहरूले समय-समयमा सभा गरि सर-सल्लाह, छलफल गर्ने र मतदानद्वारा निर्णय गर्ने प्रजातान्त्रिक पद्धति अनुरूप राज्य व्यवस्था सञ्चालन गरिएको पाइन्छ । बुद्धले सारीपुत्रलाई धर्माधिकार बनाउनुभएको थियो । कारण यदि सारीपुत्रलाई समीक्षा गरेर हेरेको खण्डमा सारीपुत्रमा प्रखर बुद्धि भएको तथा बुद्धद्वारा प्रवर्तित अनुत्तर धर्मचक्रलाई सही तरिकाले बताउन सक्ने एकमात्र व्यक्ति सिद्ध सावित हुन्छ ।

३. स्वतन्त्र नेतृत्वको शैली

बुद्धले भिक्षुहरूलाई आफ्नै ढङ्गले काम गर्न र सौचन व्यक्तिगत स्वतन्त्रता दिनुभएको पाइन्छ । एकचोटी भिक्षुहरूले बुद्ध नै धर्मको मूल हो, हामीहरूको नेता र प्रतिशरण हो भनेर भनेको बेला बुद्धले मैले भनेको भन्दैमा मान्ने पर्ने छैन, पहिले हो वा होइन भनेर

जाँचेर हेर्नुपर्छ भनेका थिए । त्यस्तै बुद्धलाई श्रद्धाराख्नु अघि बुद्धको बारेमा समेत जाँचबुझ गरि समीक्षा गर्नुपर्दछ भनि स्वतन्त्र चिन्तन मननलाई प्राथमिकता दिएको थियो । बुद्धले आफूलाई मात्र सधैं संघको प्रमुख नेताको रूपमा मानिराख्न नहुने कुरा बताएको थियो । 'आनन्द मैले मात्र संघको प्रमुख नेतृत्व गर्नेछु' । संघमा म मात्रै शरण योग्य रहने छ भन्ने मनोवृत्ति तथागतमा छैन । तिमीहरू आफूलाई मात्र आश्रय बनाई, आफू बाहेक अन्य शरण नहुने गरि आफू नै आफ्नो शरणमा रहने भई बस्ने गर' भनि बुद्धले भन्नु भएको थियो ।^४ यसरी बुद्धले आफ्नो शिष्यहरूलाई एउटा सामाजिक एकाईको रूपमा काम गर्न प्रोत्साहित गर्दथे र उनीहरूको प्रतिभा एवं योग्यतालाई पूर्ण उपयोग हुन दिन्थे ।

नेतृत्वको लागि बुद्धका उपदेशहरू

बौद्ध साहित्यमा मनन् गर्न योग्य कुशल नेतृत्व सम्बन्धि बुद्धका धेरै उपदेशहरू छन् । जसमध्ये केही यस प्रकारका छन् ।

धार्मिक राजाको चयन

बुद्धका अनुसार जनताको सुख, समृद्धि तथा देशको सुरक्षाको लागि धार्मिक राजाको जरूरत हुन्छ । प्रजाको जीवन-धनमाल सुरक्षा गरिदिने, प्रजालाई भयमुक्त पारिदिने तथा न्याय निशाफ गरिदिने अर्थमा राजा वा नेता शब्दको उत्पत्ति भएको हो । धार्मिक राजाले धर्मको नै आश्रयमा रहेर, धर्मलाई सत्कार गर्दै धर्मध्वज भई, धर्मकेतु र धर्माधिपति भई परिवार, नियुक्त भएका क्षेत्रिय-सेनापति, सैनिक, कर्मचारी, ब्राह्मण, गृहपति, निगम, जनपद, श्रमण-ब्राह्मण तथा पशुपंक्षी समेतलाई धार्मिक आवरण तथा संरक्षणको व्यवस्था गर्दछ र धर्म अनुसार नै चक्र प्रवर्तन गर्दछ ।^५ गामणी जातकमा बोधिसत्वले गामणी नाउँ गरेको राजकुमारलाई जनताको हित गर्ने काममा राजालाई सघाउन सल्लाह दिएको थियो । आफ्नो गुरुको सल्लाह बमोजिम गामणी राजकुमारले आफ्नो भागको राज्य अंश नलिइकन आफ्नो मातापिताको सेवा गरी राजकाजमा सघाइरहे । उनले दरवारको उद्यानमा फलेका राम्रा-राम्रा फलफुलहरू जनतालाई बाँडिदिए । कर कम गरिदिए । बेरोजगारीलाई रोजगारी दिए । न्याय खोज्नेलाई न्याय दिए । यसरी न्यायपूर्वक र धर्मपूर्वक शासन व्यवस्था चलाउनमा राजालाई मद्दत गर्दागर्दै एकदिन राजाको देहवसान भयो । त्यसपछि उसका सय दाजुहरूलाई छोडेर त्यस देशका मन्त्री, भारदार तथा जनताहरू सबैले सबभन्दा कान्छो

४. दुण्ड बहादुर बज्राचार्य (अनु), 'दीघनिकाय', ललितपुर: प्रकाशक, पवित्र बहादुर बज्राचार्य, अशोक रत्न बज्राचार्य, हीरादेवी बज्राचार्य, ई. सं १९८९, पृ. २०६ ।

५. भिक्षु बोधिसेन महास्थविर 'अंगुत्तरनिकाय' दोश्रो भाग (अनु), काठमाडौं: प्रकाशक, अनागारिका वीर्यपारमिता तथा स-परिवार, ई. सं २००८, पृ. ४३६ ।

गामणी राजकुमारलाई राजा चुने । अनि उसले आफ्ना दाजुहरूलाई पनि राज्यको एक एक भाग अंश बाँडि दिएर विवाद हुनबाट बचेर उनीहरूलाई पनि आफ्नो समर्थनमा लिए । उसका सबै दाजुहरूले पनि उसैको अधिनमा बसी राजकाज चलाउनमा मद्दत दिन थाले । यसरी बुद्धले राजा वा राजनैतिक नेतृत्वहरूको लागि जनताहरूले न्यायिक एवं धार्मिक राजाको चयन गर्दछन् भनेर उपदेश दिएको पाइन्छ ।

महासुदन-सुत्त दीर्घनिकाय अनुसार धर्मपूर्वक राज्य चलाउने राजा पाँच अङ्गले सम्पन्न हुन्छन् भनेर बुद्धले उपदेश दिनुभएको छ । ती पाँच अङ्ग हुन् : १. अर्थज्ञ २. धर्मज्ञ ३. मात्राज्ञ ४. कालज्ञ र ५. परिषदज्ञ । अनि यस्ता राजा चक्रवर्ती राजा भई जहाँ-जहाँ पाइला टेक्छ त्यहाँ-त्यहाँ विजय हासिल गर्दछ । उसलाई सप्तरत्न धन प्राप्त हुन्छ । सप्तरत्न धन भनेको चक्ररत्न, हस्तीरत्न, अश्वरत्न, मणिरत्न, स्त्रीरत्न, पुरुषरत्न तथा गृहपतिरत्न हुन् । चक्रवर्ती राजा चार ऋद्धिले पनि सम्पन्न हुन्छन् । १. अन्य मनुष्य भन्दा उ रूपवान्, दर्शनीय, प्रिय र सौन्दर्ययुक्त हुन्छन् । २. दीर्घायु हुन्छन् । ३. स्वस्थ र निरोगी हुन्छन् । ४. जनप्रिय हुन्छन् भनि बालपण्डित-सुत्त, मज्झिम निकायमा भनिएको छ ।

दश राज-धर्म

बुद्धले राजा वा नेताको लागि दिनुभएको अर्को महत्वपूर्ण उपदेश हो दश-राजधर्म । यो उपदेश भगवान् बुद्धले कोशल राजा प्रशेनजितलाई दिनुभएको थियो । कोशल राजा प्रशेनजित बुद्धका भक्त भएतापनि न्यायपूर्वक राज्य सञ्चालन गर्दैनथे । आफूले चाहे जस्तै, आफ्नै स्वार्थका लागि लोभ, द्वेष र मोहमा वशिभूत भई राज्य सञ्चालन गर्दथे । यसबाट जनतालाई साह्रै दुःख पीर भइरहेको थियो । यो कुरा बुझी बुद्ध स्वयं दरबारमा जानु भई प्रशेनजितलाई 'दश राजधर्म' अनुसार शासन गरे देशमा शान्ति, सुख र समृद्धि भई राजा जनप्रिय हुन्छ, दश राजधर्म अनुसार शासन नगरे राजाको पतन हुन्छ भनि उपदेश दिनुभयो । दश राजधर्म भनेको राजा वा राजनैतिक नेताले राज्यव्यवस्था सञ्चालन गर्दा पालना गर्नुपर्ने दशवटा नियमहरू हुन् । जुन यस प्रकारका छन् ।

१. दान (त्याग तथा आर्थिक सहयोगका लागि सधैं तत्पर हुनु)
२. सिल (शिल सदाचार तथा नैतिकवान्)
३. परिच्चाग (आवश्यक परेको बेलामा धन-सम्पति तथा घरबार समेत त्याग गर्न सक्ने)
४. आज्जव (इमान्दार)
५. मद्दव (भलादमी)
६. तप (समर्पित)

७. अक्रोध (अक्रोधी)
८. अविहिंसा (हिंसा तथा बदला लिने स्वभाव नभएको)
९. खन्ति (क्षमा गर्ने गुण)
१०. अविरोधना (सबैले मान्य निर्णय दिनु)

बुद्धको यो उपदेश सुनेर कोशलराजा सचेत र सतर्क भई बुद्धको निर्देश बमोजिम राज्य संचालन गर्ने प्रयत्न गरे भन्ने कुरा राजोवाद जातकमा उल्लेख गरिएको छ । त्यस्तै दीधनिकायको चक्रवर्ती सूत्रमा राजाहरूले पालना गनुपर्ने दश राजधर्म यसरी उल्लेख गरिएका छन् ।

१. आफुमाथि आश्रित हुनेहरू जस्तो आमाबाबु र परिवारप्रतिको कर्तव्य
२. सेनाप्रतिको कर्तव्य (जस्तो संरक्षण र आवरणको व्यवस्था)
३. क्षेत्रियहरूप्रतिको कर्तव्य
४. कर्मचारीहरूप्रतिको कर्तव्य
५. राजपुरोहितहरूप्रतिको कर्तव्य
६. गृहस्थीहरूप्रतिको कर्तव्य
७. जनपदबासीहरूप्रतिको कर्तव्य
८. निगमबासीहरूप्रतिको कर्तव्य
९. पशुपंक्षीहरूको आरक्षण
१०. श्रमण-ब्राम्हणहरूप्रतिको कर्तव्य

यस बाहेक यस सूत्रमा राज्य संचालन गर्ने नेताले जनताहरूको लागि बहन गनु पर्ने दायित्वलाई यसरी पनि भनिएको छ कि राजा भनेको जनताहरूप्रति धार्मिक हुनुपर्छ, न्यायिक हुनुपर्छ, व्यापारीहरू तथा किसानहरूलाई आर्थिक सहयोग दिने हुनुपर्छ, देशको सिमानाको संरक्षण गर्नुपर्छ, देशमा शान्ति सुरक्षको व्यवस्था मिलाउनुपर्छ, बाटोको सुबिधा दिनुपर्छ, जनतालाई आर्थिक रूपमा सबल बनाउनुपर्छ, आफ्नो इच्छा अनुसार राज्य संचालन गर्नुहुँदैन, क्रोधीहुनु हुँदैन र जनताहरू राजाको भयबाट मुक्त हुनुपर्छ । जुन समयमा राजाहरू अधर्मिक हुन्छ त्यस समयमा राजकर्मचारीहरू देखि ब्राह्मण, गृहस्थीहरू तथा सारा राज्य नै अधर्मिक हुनेछन् । त्यसपछि सारा वातावरण नै प्रतिकूल हुन गई फसल नराम्रो हुन्छ त्यस्ता खाद्य पदार्थ खाँदा मनुष्य बहुरोगी, दुवर्ण, अल्पायु हुनेछन् । यस्को विपरित जुन समयमा राजाहरू धार्मिक हुनेछ त्यसबेला पर्यावरण समेत राम्रो भई

फसल राम्रो, मनुष्य निरोगी, बलवान र दीर्घायु हुनेछन् ।

धम्मिकसूत्र

अंगुत्तर निकायको धम्मिक सूत्रमा भगवान बुद्धले भिक्षुहरूलाई यसरी उपदेश दिएको उल्लेख पाईन्छ नेता आफ्नो लक्ष्यप्रति बफादार एवं ईमानदार हुनु पर्दछ । यदि नेता टेढा भएमा उसका अनुयायीहरू पनि टेढा हुन जान्छ । जस्तो कि गाईका बथान नदी तैरिदै जानेबेला अगाडि जाने साँढे टेढा हुँदै गएमा समस्त बथान नै टेढा हुँदै जान्छ । यसरी नै मनुष्यहरूमा पनि जो श्रेष्ठ सम्मत भएको नेता हुन्छ यदि उ नै अधर्मपूर्वक चल्दछ भने सारा प्रजागणले पनि उसैको अनुकरण गर्ने हुँदा सारा राष्ट्र नै दुखी र संकटमा पर्छ । यसको विपरित नेता धार्मिक भएमा देशको समृद्धि भई जनताले सुख पाउँदछ ।^६

सप्त अपरिहाणीय धर्म

बुद्धकालीन समयमा कोशल, मगध, काशी आदि जस्ता ठूला ठूला शक्तिशाली राज्यहरू थिए भने शाक्य, मल्ल वज्जी आदि जस्ता स-साना गणराज्यहरू पनि थिए । तत्कालिन वैशाली गणराज्य अत्यन्तै वैभव, समृद्धशाली, दृढ तथा शक्तिशाली थिए । यसका प्रमुख कारण त्यस राज्यका व्यक्तिहरूले पालना गर्ने सात अपरिहाणीय धर्म हो । जव सम्म यहाँ एकता कायम भई रहन्छ तबसम्म यस राज्यलाई कसैले पनि हानी नोक्सानि गर्न सक्दैन भनेर भगवान बुद्धले वर्षाकार ब्राह्मणलाई भन्नु भएको थियो । ती सात प्रकारका अपरहाणीय धर्म यस प्रकारका छन् ।

१. आपसमा भेला भई सामुहिक निर्णय गर्नु ।
२. निर्णय अनुसार कर्तव्य एक भई पूरा गर्नु ।
३. कानून र नीतिको पालन गर्नु ।
४. बृद्धजनहरूलाई आदर गर्नु ।
५. स्त्रीजनहरूमाथि जवरजस्ती नगर्नु ।
६. जातीय धर्मको पालना गर्नु ।
७. धर्माचारहरूको सत्कार गर्नु ।

जब वर्षाकार ब्राह्मणद्वारा उनीहरूको एकतालाई विखण्डन गरे तब यस समृद्धशाली

६. अनु, भिक्षुबोधिसेन महास्थविर, 'अङ्कुरनिकाय' दोश्रो भाग, अनागारिका वीर्यपारमिता तथा सपरिवार, ई.सं २००८ पृ. ८८ ।

राष्ट्रको मजबुटी खतम हुन गई देश अर्काको अधिनमा पर्न गए ।^७

बृहत परिषदको सङ्ग्रह

नेतृत्व गर्ने व्यक्तिले आफ्नो संगठनको आकार बृहत बनाउनु पर्दछ । बुद्धले आफ्नो अनुयायीहरूको संख्या कसरी बृहत बनाउने भन्ने सम्बन्धमा चार किसिमको व्यवहार अपनाउनु पर्ने उपदेश दिनु भएको छ । जुन यस प्रकारका छन्:-

१. दान दिन योग्यलाई दान दिएर ।
२. सेवा गर्न योग्यलाई सेवा गरेर अर्थात् मिठो वचन बोलेर हुन्छ कि वा केही सहयोग गरेर हुन्छ ।
३. अर्थचर्या योग्यलाई अर्थचर्या गरेर ।
४. समानताको व्यवहार गर्दा संग्रह हुन्छ भने समानताको व्यवहार गरेर ।

एक समय भगवान बुद्ध आलविस्थित अगालव चैत्यमा बस्नु भएको थियो । त्यसबेला हत्थक आलवक भन्ने एकजना व्यक्ति पाँचसय उपासकहरू सहित बुद्धको दर्शन गर्न आए । यति ठूलो जन समूह लिएर आएको देखेर भगवान बुद्धले यसरी सोधे 'हत्थक ! तिम्रो परिषद बृहत छ । तिमिले कसरी यति ठूलो परिषद सङ्ग्रह गर्न सक्यौ ?' अनि हत्थक आलवकले भगवान बुद्धले नै दिनु भएको माथिका चार किसिमको उपदेश अनुसार व्यवहार गरेर यति ठूलो जन-समूह सङ्ग्रह गर्न सकेको हो भनि उत्तर दिए । यति विशाल परिषदको नेतृत्व गर्नु भनेको आश्चर्य, अद्भूत हो र हत्थक आलवकसंग अचम्म लाग्ने तथा आश्चर्य पार्ने आठ धर्म सम्पन्न छन् भनेर परिषदको अगाडि प्रशंसा गरे । ती आठ धर्महरू भनेको श्रद्धावान, सिलवान, लज्जालु, भयवान, बहुश्रुत, त्यागवान, प्रज्ञावान तथा अल्पेच्छुता हुन । जुन विशेषता जन समर्थनको लागि आवश्यक हुन्छ ।^८

एकताको महत्त्व

बुद्धले भिक्षुहरूलाई द्वन्द्व तथा समस्या समाधानको लागि संधमा एकता हुनुपर्ने कुरामा जोड दिनु भएको थियो । यदि त्यहाँ कुनै सदस्यबाट असावधानीवश कुनै त्रुटि, प्रमाद, गल्ती वा नियमको उलङ्घन हुन गयो भने उसलाई अभियोग लगाउनमा हतार गर्नु हुँदैन । बरु उसलाई बिनम्रपूर्वक सम्झाएर सही मार्गमा ल्याउने प्रयास गर्नुपर्दछ । यदि सम्झउँदा

७. महापरिनिर्वाण-सुत्त, दी. नि. ।

८. भिक्षु, बोधिसेन महास्थविर, 'अङ्गुत्तरनिकाय' चौथो भाग, (प्रकाशक: अनागारिका वीर्यपारमिता तथा स परिवार), ई. सं २००८, पृ. ५४ ।

रीस गरेमा उपेक्षा गर्नु पर्दछ, किनकि यसैमा सबैको भलाई हुन्छ । संघमा विचारको भिन्नताले गर्दा कहिलेकाहीँ वाद-विवाद, कलह र झगडा उत्पन्न भई विभाजन हुन सक्छ । संघमा विवाद हुने छ कारणहरू यस प्रकारका छन्:- १.क्रोधी २.उपनाह (डाहाढे) ३.म्रक्षी (अरुको गुण अवमूल्यन गर्ने) ४.पलासी (ईर्ष्यालु) ५. शठ (ठग) ६.सन्दृष्टिपरामर्शी (जिद्दी) । यस्तो परिस्थिति आई परेमा विवादको मूल जरो पत्ता लगाई त्यसको समाधान गर्नु पर्ने उपदेश किन्ति-सुत्त, मज्झिमनिकायमा दिइएको छ ।

संघको विवाद समाधान गर्ने उपाय

संघमा विवादहरू समय समयमा आउने गर्दछ । मज्झिमनिकायको सामगाम सूत्रमा बुद्धले आनन्द भन्तेलाई संघमा उत्पन्न हुने विवाद कानूनी तवरले साम्य पार्ने सातवटा उपायहरू बताउनु भएको छ । जुन यसप्रकारका छन् ।

१. सन्मुखविनयः कहिले-काहीँ संघको नियम-विनयको बारे अस्पष्ट भई विवाद भएमा सबै भिक्षुहरू एकै ठाउँमा भेला भई धर्मरूपी ज्ञानले परीक्षण गर्नुपर्दछ । यसलाई सन्मुखविनय भनिन्छ । २. स्मृतिविनयः कुनै भिक्षुलाई विनयको सम्झना नभई दोष लागेमा उसलाई त्यस दोषको सम्झना दिलाई दिनेलाई स्मृतिविनय भनिन्छ ।
३. अमूढविनयः कहिलेकाहीँ बेहोसीमा गल्ती गरेको थियो भने त्यसलाई सम्झाई दिने लाई अमूढविनय भनिन्छ ।
४. प्रतिज्ञातकरणः यदि कुनै भिक्षुले आफुले गरेको दोष अरुले नभन्दै सम्झन्छ, अनि उसले अरुलाई बताउँछ र आफु भन्दा ठूला कहाँ गई दोष स्वीकार गरी अब नगर्ने प्रतिज्ञा गर्दछ । यसो गर्दा पनि विवाद शान्त हुन्छ । यसलाई प्रतिज्ञाकरण भनिन्छ ।
५. येद्भुयसिकः धार्मिक रूपले बहुमतद्वारा निर्णय गरि विवाद साम्य गर्ने प्रक्रियालाई येद्भुयसिक भनिन्छ ।
६. तत्पापीयसिकः दोषीको पापलाई कुनै पनि तरिका वा कडाईका साथ दोष स्वीकार गर्न लगाउनुलाई तत्पापीयसिक भनिन्छ ।
७. तृणवस्तारकः कोहि कोहि भिक्षुहरू एक आपसमा अशिष्ट, ठट्टा गर्ने, गालीगलौज गर्ने वा झगडा गर्ने भएमा यिनीहरू सबैलाई एकै ठाउँमा भेला गराई एकजना सिपालु भिक्षुले आसनबाट उठेर संघलाई ज्ञापन गर्नेलाई तृणवस्तारक भनिन्छ ।

बुद्धका यी सातवटा स्मरणीय धर्महरूको कुरालाई चिन्तन मनन गर्न सकेको खण्डमा स्वतः ठूलो सानो दोषहरू देखापर्छ र यसै उपायहरू प्रयोग गरि संघ भित्रको विवाद समाधान गर्न सकिन्छ ।

उपसंहार

बुद्धका शिक्षाहरू तत्कालिन समय अनुकूल राजाहरू, भिक्षुहरू तथा गृहस्थहरूका लागि दिएको भएतापनि २६ सय वर्ष पछि वर्तमान समयमा पनि त्यतिकै अनुशरणीय छन् । बुद्धको कुशल नेतृत्व तथा नेतृत्व सम्बन्धि शिक्षाहरू वर्तमान समय सुहाउँदो छन् । जसलाई प्रत्येक ब्यक्ति, समाज, व्यवसायी तथा राजनैतिक दलका नेताहरूले मनन गर्नु आवश्यक देखिन्छ । आज नेता तथा नेतृत्व वर्गमा धर्म-चर्या लोप हुन गई म र मेरो भन्ने भावनाले प्रमुखता पाएका छन् । ब्यक्तिगत स्वार्थ, दलगत स्वार्थ, आफ्नो शक्तिको दुरुपयोग गर्ने, आफ्नो उत्तरदायित्वबाट विमुख हुने, तथा मानविय मूल्य मान्यताहरूको कदर नहुने जस्ता कृत्याकलापहरूले गर्दा जताततै अशान्ति र असन्तुष्ट ब्याप्त छन् । यस्तो परिस्थितिमा बुद्धका उपरोक्त कुशल नेतृत्व सम्बन्धित शिक्षाहरूका साथ पञ्चशिल, दशधर्मचर्या, चतुआर्य सत्य, आर्यअष्टांगिक मार्ग, कर्म र कर्मफल सिद्धान्त, दश पारमिता (दान, शिल, नैष्कम्य, प्रज्ञा, वीर्य, क्षान्ति, सत्य अधिष्ठान, मैत्री उपेक्षा), चतु ब्रह्मविहार (मैत्री, करुणा, मुदिता र उपेक्षा) जस्ता सर्वव्यापि सिद्धान्तहरूको आश्रय लिएर नेतृत्व लिन सकेको खण्डमा सौहाद्रपूर्ण वातावरण भई विना हिंसा र भगडा कुनै पनि संगठनको सुख शान्ति, उन्नति तथा उत्तरोत्तर प्रगति हुने कुरामा शंका छैन ।

सन्दर्भ ग्रन्थसूची

- अग्रवाल, डा. गोविन्द राम, 'प्रिन्सिपल अफ म्यानेजमेन्ट,' काठमाण्डौ: एम. के पब्लिशर एण्ड डिस्ट्रिब्यूशर, ई.सं २००६
- भदन्त सम्यक सम्बोधि प्राणपुत्र, सम्पादक तथा संयोजन कोण्डन्य, 'सम्यक सम्बुद्ध', काठमाण्डौ: प्रकाशक, बुद्ध विहार भृकुटीमण्डप, ई. सं. २००४
- भिक्षु अनिरुद्ध, (अनु), 'महोसध महा-जातक', ताइवान: दि कर्पोरेट बडि अफ द बुद्ध इडुकेशन फउन्डेसन, ई.सं. १९६७
- भिक्षु ज्ञानपूर्णिक (अनु), 'बुद्ध र बुद्धवाद, भाग-२', काठमाण्डौ: प्रकाशक, श्रीमान अंगुर तुलाधर, श्रीमती लक्ष्मीहारा तुलाधर, काठमाण्डौ: ई. सं. २००९
- भिक्षु बोधिसेन महास्थविर 'अंगुत्तरनिकाय' (अनु), काठमाण्डौ: प्रकाशक, अनागारिका वीर्यपारमिता तथा स-परिवार, ई. सं २००८
- बज्राचार्य, दुण्ड बहादुर (अनु), 'दीघनिकाय', ललितपुर: प्रकाशक, पवित्र बहादुर बज्राचार्य, अशोक रत्न बज्राचार्य, हीरादेवी बज्राचार्य, ई. सं १९८९
- बज्राचार्य, दुण्ड बहादुर(अनु), 'मज्झिमनिकाय', ललितपुर: प्रकाशक, पवित्र बहादुर बज्राचार्य, अशोक रत्न बज्राचार्य, हीरादेवी बज्राचार्य, ई.सं २००९
- बज्राचार्य, प्रकाश, 'जातक कथा', काठमाण्डौ: धर्मकीर्ति प्रकाशन, धर्मकीर्ति विहार, ई.सं.१९८७
- Joni lindquit 'buddha's 10 Royal Qualities are universal Leadership Principles'. Source : <http://www.4ui.com/eart/167eart1.htm>
- Ven. Sobhita Thero,-'Buddha as a Leader':advisor of Bodhiraja Buddhist society
- Vishvapani, ' The Buddha's Leadership Lesson': Buddhist blog www.wiseattention.org., oct 7., 2015.
- Michael, 'Buddha Leadership Profile'; www.leadershipgeeks.com. Ougest 10, 2016.

This page is intentionally left blank

बौद्ध दृष्टिमा सुशासन: दश राजधर्मको अभ्यासद्वारा धम्म शासन

भूपेन्द्र पाण्डे

प्रमुख प्रशासकीय अधिकृत

लुम्बिनी साँस्कृतिक नगरपालिका, रूपन्देही

bphpandey@gmail.com

लेखसार

केही दशक यता प्रभावकारी शासनप्रणालीमा सुशासन केन्द्रीय विषय बन्दै आइरहेको छ । जनमुखी शासनका सबालमा पारदर्शिता, जवाफदेहिता, उत्तरदायित्व र सहभागिता लगायतका विषयहरूको अवलम्बनलाई प्राथमिकता दिई जनतालाई शासनको सुखद् अनुभूति दिलाउने कुरा सुशासनको सैद्धान्तिक आधार मानिंदै आएको छ । शब्दान्तरमा सुशासन वा "good governance" जस्ता पदावलीहरूको प्रयोग नदेखिए पनि शाक्यमुनि सिद्धार्थ गौतमले नागरिकमुखी शासन बारे विभिन्न सन्दर्भमा उपदेश गर्नुभएको पाइन्छ । तत्कालीन परिवेशमा राज्यका तर्फबाट नेतृत्वले पालन गर्नुपर्ने कर्तव्यका रूपमा राजधर्मको चर्चा विभिन्न पिटकीय प्रसङ्गमा समाविष्ट छ । सुशासनको आधुनिक आशयसँग बुद्धका उपदेशहरूको सामञ्जस्य बारे चर्चा गर्दा नेतृत्वको व्यवहारमा शासनको गुणात्मकता निर्भर हुने कुरा निष्कृष्ट हुन आउँछ । प्रस्तुत आलेखमा सुशासनको बौद्ध अवधारणा अन्वेषणार्थ त्यसको मुख्य आधारका रूपमा नेतृत्वका कर्तव्यको वर्णनात्मक चर्चा गरिएको छ । यो आलेख बौद्ध पालिसाहित्यको परिधिभित्र अवतरित छ ।

सारशब्दावली: राजधर्म, आर्जव, मार्जव, पारदर्शिता, परित्याग, अविहिंसा, धम्मशासन

विषयप्रवेश

सन् १९९० को दशकमा विश्वका विकासशील मुलुक खासगरी तेस्रो विश्वका देशमा शासन शक्ति र अधिकारको दुरुपयोग भई शासन व्यवस्था प्रभावकारी नभएकाले शासन व्यवस्थामा सुधार ल्याई विकास निर्माण प्रक्रियामा गतिशीलता प्रदान गर्ने हेतुले विकास गरिएको रणनीतिक अवधारणा हो सुशासन । सुशासनले शासकीय विधि, पद्धति र व्यवहारलाई जनमुखी, प्रतिस्पर्धी, जवाफदेही एवं विधि सम्मत बनाउने कुरामा जोड दिन्छ । विश्व बैकले सन् १९८९ मा अफ्रिकी राष्ट्रहरूको विकास प्रक्रिया सन्तोषजनक नहुनुमा सुशासनको कमी रहेको ठहर गरेपछि यसलाई नाराकै रूपमा अघि ल्याएको हो । यो शासकीय प्रणालीमा सुधार गर्ने अवधारणा हो । शासन प्रणालीमा परम्परागत रूपमा सरकार (Government) को भूमिकालाई मात्र महत्व दिइन्थ्यो (नन्द २६९-२८३)। सुशासन (Good Governance) ले शासन प्रणाली भित्र राज्य (State), निजी क्षेत्र (Private Sector) र सामाजिक क्षेत्र (Social Sector) समेतको भूमिका रहने कुरामा जोड दियो । शासनलाई सरकार एक्लैले हाँक्न खोज्दा भएको असफलताले निजी क्षेत्रको आर्थिक शक्ति, सरकारी

क्षेत्रको नियमन वा भयशक्ति र नागरिक समाजको सामाजिक ऊर्जा परिचालन शक्तिको साभेदारी र सहकार्यबाट मात्र सुशासन कायम हुनसक्छ भन्ने मान्यतामा यो अवधारणा आएको हो । त्यसैले सुशासन समाजका सबै क्षेत्रको साभ्ता जिम्मेवारी हो । राज्य र सरकार यसका प्रमुख पात्रमात्र हुन् ।

सुशासन प्रभावकारी शासन व्यवस्थाको माध्यमबाट नागरिकको हित अभिवृद्धि गर्ने दिशामा परिलक्षित मूल्य र मान्यता हो । नेपालको संविधानको प्रस्तावनामा पनि सङ्घीय लोकतान्त्रिक गणतन्त्र मार्फत नागरिकको दिगो शान्ति, सुशासन, विकास र समृद्धिको आकांक्षा पूरा गर्ने संकल्प गरिएको छ (१) । सुशासनका निमित्त संविधानले जनताको सहभागिता, जनउत्तरदायी सरकार, कामकारबाहीमा पारदर्शिता र जवाफदेहिताको सिद्धान्तलाई आत्मसात गरेको छ । सुशासन (व्यवस्थापन तथा सञ्चालन) ऐन, २०६४ ले कानूनको शासन, भ्रष्टाचारमुक्त र चुस्त प्रशासन, विकेन्द्रीकरण, आर्थिक अनुशासन तथा सार्वजनिक कार्य र स्रोतको कुशल व्यवस्थापनलाई सुशासनका रूपमा परिभाषित गरेको छ ।

शासन व्यवस्थालाई सक्षम, सुदृढ, उत्तरदायी, जनमुखी एवं सेवामुखी बनाउने कार्य, पद्धति एवं प्रवृत्ति नै सुशासन हो । यो शासकीय प्रणालीमा विद्यमान राजनीतिक र प्रशासनिक विकृति निराकरण गरी न्यायसंगत र जनउत्तरदायी शासकीय संस्कृति अवलम्बन गर्ने मान्यता हो । यो शासकीय पात्रहरूमा निहित अधिकार र दायित्वको विवेकशील प्रयोग गरी राज्य र नागरिकको वृहत्तर हित र कल्याण गर्ने अवधाराणा हो । सुशासनले शासकीय विधि, पद्धति र व्यवहारलाई जनमुखी, प्रतिस्पर्धी, जवाफदेही एवं विधिसम्मत बनाउने कुरामा जोड दिन्छ । राज्यका विद्यमान कानून र मूल्य मान्यताबाट निर्देशित भई राज्यका अंगहरूले सम्पादन गर्ने कार्यबाट नागरिकलाई सुरक्षा, न्याय र अधिकार प्राप्तीको अनुभूति दिलाउने कार्य नै सुशासन हो । उत्तरदायी शासन, पारदर्शी शासकीय व्यवहार, अनुमानयोग्य निर्णय प्रक्रिया, सहभागितामूलक कार्यपद्धति र स्वेच्छाचारिता विहिन अवस्थामा सुशासन स्थापना हुन्छ । सुशासन जनताको अनुभूतिमा खोज्ने विषय हो । जनताको चेतन र अर्ध चेतन मनले जस्तो शासन को चित्र बनाउँछ त्यही नै सुशासनको स्थिति हो । सन् १९९० को दशकमा सार्वजनिक क्षेत्र सुधारको सन्दर्भमा सुशासनको अवधारणाको विकास भएको हो ("गवर्नेन्स एण्ड डिभलपमेण्ट")। भ्रष्टाचार न्यूनीकरण, शासन प्रणालीको पारदर्शिता र जनताप्रतिको जवाफदेहिता, सेवाग्राही जनताप्रतिको न्याय र चुस्त सेवा प्रवाहको पहुँच सुशासनका अवयव हुन् ।

सुशासनका सम्बन्धमा विश्व बैंकले "विकासका लागि राज्यको आर्थिक तथा सामाजिक स्रोतको व्यवस्थापनार्थ शक्तिको अभ्यास" भनेर परिभाषित गरेको छ । भनी परिभाषा गरेको छ । यसै सम्बन्धमा युनेस्कोपले "सहभागिता, सहमति उन्मुखता, उत्तरदायित्व, पारदर्शिता,

लचकता, प्रभावकारिता एवं पर्याप्तता र समानताको संयोजनयुक्त शासन जसले कानुनी शासनको अनुशरण गर्छ ("गुड गवर्नेन्स") भनी परिभाषित गरेको छ ।

विश्व बैकले सुशासनका छ वटा सूचकहरू पहिचान गरेको छः आवाज र उत्तरदायित्व, राजनैतिक स्थायित्व र अहिंसा, सरकारको प्रभावकारिता, व्यवस्थापकीय गुणस्तर, विधिको शासन, भ्रष्टाचार नियन्त्रण ("गवर्नेन्स एण्ड डिभलपमेण्ट") ।

समस्या-कथन

निम्न समस्याका आधारमा प्रस्तुत आलेख तयार भएको छः

- १) बौद्ध मतमा सुशासनको आधार के हो ?
- २) सुशासनका लागि नेतृत्वको भूमिका के हो ?
- ३) सुशासन र नेतृत्वको अन्तर्सम्बन्ध कस्तो छ ?

उद्देश्य

यस शोध कार्यका निम्नानुसारका उद्देश्य रहेका छन्ः

- १) सुशासनका सन्दर्भमा बौद्ध मत अन्वेषण गर्नु ।
- २) शासनको गुणात्मकतामा नेतृत्वको भूमिका चर्चा गर्नु ।
- ३) शासन र नेतृत्वको अन्तर्सम्बन्ध वर्णन गर्नु ।

अध्ययन-विधि

यस अध्ययनको मुख्य उद्देश्य बौद्ध दृष्टिकोणमा सुशासनका लागि शासकीय भूमिका बारे चर्चा गर्नु रहेको छ । उक्त प्रयोजनका लागि नेतृत्वका कर्तव्य एवं शासनसँग तिनको अन्तर्सम्बन्धको चर्चा यस आलेखमा गरिएको छ । यसमा गुणात्मक रूपले वर्णनात्मक विधिको प्रयोग गरी तथ्यापन गरिएको छ । यस अध्ययनको उद्देश्य पूरा गर्ने स्रोतका रूपमा महाहंस जातक तथा अन्य प्रतिनिधिमूलक पालिसुत्तहरू स्रोतका रूपमा प्रयुक्त छन् ।

शास्त्रार्थ

क) उत्थापन

निर्णय निर्माण र कार्यान्वयनको प्रक्रिया शासन हो (शेङ्ग)। फुकुयामाका अनुसार शासनलाई असल वा खराब बनाउने मुख्य दुई आयाम छन्ः राज्यको सामर्थ्य र कर्मचारीतन्त्रको स्वायत्तता ("गुड गवर्नेन्स") । कुशासन वा सुशासनको व्याख्याका आधारहरू फरक हुन सक्छन् । जस्तो कि रोटवर्गका अनुसार नागरिकका आवश्यकता परिपूर्तिको सक्षमताले शासन असल वा खराब के हो भन्ने कुरा निर्धारण गर्दछ भने ग्रिण्डलले सार्वजनिक सेवाको सामर्थी सम्पादनका साथै अल्पसङ्ख्यकको प्रतिनिधित्व एवं कानूनी

शासन आदिलाई प्राथमिकतामा राखेका छन् (“गुड गवर्नेन्स”) । यी बुँदाहरूलाई संक्षेपीकृत गर्ने हो भने सेवाप्रवाहमा जनमुखिता एवं परिणाममा जनसन्तुष्टिको अपेक्षासहितको शासन सुशासन हो भन्न सकिन्छ ।

पालि जातकका विविध प्रसङ्गमा राज्यको मूल नेतृत्वकर्ताका गुणहरूको खास चर्चा गरिएको पाइन्छ । त्यसमध्ये राजोवादजातकको अर्थकथामा “दस राजधम्मे अकोपेत्वा धम्मेन रज्जं कारेत्वा”(छट्ट सङ्गायना तिपिटक) भनिएको छ । यसको अर्थ “दश राजधर्मको उल्लङ्घन नगरी धर्मपूर्वक राज्य सञ्चालन गरेर” भन्ने हो । अभि गहिरिएर हेर्दा दश राजधर्मको अनुशरण नै धर्मपूर्वक राज्य सञ्चालन गरिनुको आशय हो । अलि विस्तारमा भनी, चिञ्चामाणविकाको प्रसङ्ग बौद्ध साहित्यमा अत्यन्त प्रसिद्ध छ । उनको बुद्धप्रतिको पुरातन वैमनश्य बताउने क्रममा धम्मपद अठ्ठकथामा यस्तो प्रसङ्ग समावेश भएको छ:

तदा किरसा महापदुमकुमारस्स बोधिसत्तस्स मातु सपत्ती रज्जो अग्गमहेसी हुत्वा महासत्तं असद्धम्मेन निमन्तेत्वा तस्स मनं अलभित्वा अत्तनाव अत्तनि विप्पकारं कत्वा गिलानालयं दस्सेत्वा “तव पुत्तो मं अनिच्छन्तिं इमं विप्पकारं पापेसी”ति रज्जो आरोचेसि। राजा कुद्धो महासत्तं चोरपपाते खिपि। अथ नं पब्बतकुच्छियं अधिवत्था देवता पटिग्गहेत्वा नागराजस्स फणगब्भे पतिट्ठपेसि। नागराजा तं नागभवनं नेत्वा उपङ्कुरज्जेन सम्मानेसि। सो तत्थ संवच्छरं वसित्वा पब्बजितुकामो हिमवन्तप्पदेसं पत्वा पब्बजित्वा भानाभिज्जायो निब्बत्तेसि। अथ नं एको वनचरको दिस्वा रज्जो आरोचेसि। राजा तस्स सन्तिकं गन्त्वा कतपटिसन्थारो सब्बं तं पवत्तिं जत्वा महासत्तं रज्जेन निमन्तेत्वा तेन “मय्हं रज्जेन किच्चं नत्थि, त्वं पन दस राजधम्मे अकोपेत्वा अगतिगमनं पहाय धम्मेन रज्जं कारेही”ति ओवदितो उट्ठायासना रोदित्वा नगरं गच्छन्तो अन्तरामग्गे अमच्चे पुच्छि - “अहं कं निस्साय एवं आचारसम्पन्नेन पुत्तेन वियोगं पत्तो”ति? “अग्गमहेसिं निस्साय, देवा”ति। राजा तं उद्धंपादं गहेत्वा चोरपपाते खिपापेत्वा नगरं पविसित्वा धम्मेन रज्जं कारेसि। तदा महापदुमकुमारो सत्था अहोसि, मातु सपत्ती चिञ्चमाणविकाति । (छट्ट सङ्गायना तिपिटक ४:१)

यस प्रसङ्गमा महापदुम कुमारलाई रानीको लहडमा लागेर राजाले दण्ड दिएको प्रसङ्ग छ । कालान्तरमा हिमालयक्षेत्रमा प्रव्रजित जीवन बिताइरहेका राजाद्वारा परित्यक्त महापदुम कुमार बारे सुनेपछि राजाले उनलाई राज्य सुम्पन चाहन्छन् । त्यही प्रसङ्गमा राजाले भने- “मय्हं रज्जेन किच्चं नत्थि, त्वं पन दस राजधम्मे अकोपेत्वा अगतिगमनं पहाय धम्मेन रज्जं कारेही” । अर्थात्, “मलाई अब राज्यको कुनै प्रयोजन छैन, तिमीले दश राजधर्मको अनुल्लङ्घनपूर्वक खराब आचरण त्यागी धर्मपूर्वक राज्य गर”। यस प्रसङ्गमा पनि धर्मपूर्वक राज्य गर्नुको आशय दश राजधर्मको पालन गर्नु हो भन्ने बुझिन्छ ।

तेसकुणजातकमा एक प्रसङ्ग उल्लेख भएको छ । त्यसमा, “दससु राजधम्मसु पतिट्ठाय रज्जं कारेहि” (छट्ट सङ्गायना तिपिटक) भन्ने प्रसङ्ग पाइन्छ । यसको भावार्थ हो दश राजधर्ममा प्रतिष्ठित भएर राज्य गर्नु । राज्यको ज्येष्ठ नेतृत्वकर्तालाई पनि यसरी आज्ञापन गर्ने हैसियत चाहिँ कसलाई प्राप्त हुँदो हो ? यो जिज्ञासा स्वाभाविक रूपमा उठ्छ । यसको थप पुष्ट्याई चुलमज्झिममहासिलवण्णनामा पाउन सकिन्छ:

अभिसेकमङ्गलत्थिहि अलङ्कृतपटियत्तस्स मण्डपस्स अन्तोक्तस्स उदुम्बरसाखमण्डपस्स मज्जे सुप्पतिट्ठिते उदुम्बरभद्वपीठमिहि अभिसेकारहं अभिजच्चं खत्तियं निसीदापेत्वा पठमं ताव मङ्गलाभरणभूसिता जातिसम्पन्ना खत्तियकज्जा गङ्गोदकपुण्णं सुवण्णमयसामुदिकदक्खिणावट्टसत्तं उभोहि हत्थेहि सक्कच्चं गहेत्वा सीसोपरि उस्सापेत्वा तेन तस्स मुद्धनि अभिसेकोदकं अभिसिञ्चति, एवञ्च वदेति “देव तं सब्बेपि खत्तियगणा अत्तानमारक्खत्थं इमिना अभिसेकेन अभिसेकिकं महाराजं करोन्ति, त्वं राजधम्मसु ठितो धम्मेन समेन रज्जं कारेहि, एतेसु खत्तियगणेषु त्वं पुत्तसिनेहानुकम्पाय सहितचित्तो, हितसममेत्तचित्तो च भव, रक्खावरणगुत्तिया तेसं रक्खितो च भवाही”ति। ततो पुन पुरोहितोपि पोरोहिच्चठानानुरूपालङ्कारेहि अलङ्कृतपटियत्तो गङ्गोदकपुण्णं रजतमयं सत्तं उभोहि हत्थेहि सक्कच्चं गहेत्वा तस्स सीसोपरि उस्सापेत्वा तेन तस्स मुद्धनि अभिसेकोदकं अभिसिञ्चति, एवञ्च वदेति “देव तं सब्बेपि ब्राह्मणगणा अत्तानमारक्खत्थं इमिना अभिसेकेन अभिसेकिकं महाराजं करोन्ति, त्वं राजधम्मसु ठितो धम्मेन समेन रज्जं कारेहि, एतेसु ब्राह्मणगणेषु त्वं पुत्तसिनेहानुकम्पाय सहितचित्तो, हितसममेत्तचित्तो च भव, रक्खावरणगुत्तिया तेसं रक्खितो च भवाही”ति । ततो पुन सेट्ठिपि सेट्ठिद्वानभूसनभूसितो गङ्गोदकपुण्णं रतनमयं सत्तं उभोहि हत्थेहि सक्कच्चं गहेत्वा तस्स सीसोपरि उस्सापेत्वा तेन तस्स मुद्धनि अभिसेकोदकं अभिसिञ्चति, एवञ्च वदेति “देव तं सब्बेपि गहपतिगणा अत्तानमारक्खत्थं इमिना अभिसेकेन अभिसेकिकं महाराजं करोन्ति, त्वं राजधम्मसु ठितो धम्मेन समेन रज्जं कारेहि, एतेसु गहपतिगणेषु त्वं पुत्तसिनेहानुकम्पाय सहितचित्तो, हितसममेत्तचित्तो च भव, रक्खावरणगुत्तिया तेसं रक्खितो च भवाही”ति। ते पन तस्स एवं वदन्ता “सचे त्वं अम्हाकं वचनानुरूपं रज्जं करिस्ससि, इच्चेतं कुसलं। नो चे करिस्ससि, तव मुद्धा सत्तधा फलतू”ति एवं रज्जो अभिसपन्ति वियाति दट्ठब्बन्ति । (छट्ट सङ्गायना तिपिटक ४.१)

राजा अर्थात्, राज्यको मूल कार्यकारीको अभिषेकको समयमा क्षेत्रीय वर्गको प्रतिनिधित्व गर्दै क्षेत्रीय कन्याले नवराजालाई अभिषेक दिने प्रचलन थियो । ब्राह्मण वर्गको प्रतिनिधित्व गर्दै पुरोहितले तथा व्यापारीहरूको प्रतिनिधित्व गर्दै श्रेष्ठीले गङ्गाजलले अभिषेक दिने परम्परा माथिको पालिप्रसङ्गमा उल्लेख भएको पाइन्छ । अभिषेक दिने समयमा ती सबैको साभ्भा सुभावा आ-आना वर्गप्रति पुत्रभाव, कल्याणभाव एवं रक्षाभावले हेर्नु भन्ने हुन्थ्यो । राजालाई राजधर्ममा स्थित भएर धर्मपूर्वक राज्य गर्नका लागि सुभाउने मात्र नभएर यदि त्यसो नगरे

टाउको फुटेर सात टुक्रा होओस् भन्ने अभिश्राप पनि दिइन्थ्यो । यसले राज्यको सम्प्रभु नागरिक हो । र, नागरिकलाई सुशासित हुने अधिकार थियो, हुनुपर्छ भन्ने कुराको सङ्केत गर्दछ । सारत्थदीपनी टीकाको आचरियपरम्पराकथावण्णनामा पनि यही प्रसङ्ग पाइन्छ ।

ख) तथ्यापन

दस राजधर्मको प्रसङ्गको उत्थापन गर्दैगर्दा बारम्बार सूचित हुन आएको प्रसङ्ग हो धर्ममा स्थित भएर गरिने शासन, धर्मपूर्वक हुने शासन । पालिको शब्द सापट लिने हो भने धम्मशासन बौद्ध दृष्टिकोणमा उत्तम शासनका रूपमा चर्चा गरिएको रहेछ । के हुन् ती धर्म जसले शासकीय गुणवत्तामा अभिवृद्धि दिन्छन् र धम्मशासन कायम हुन्छ ? यो नैसर्गिक जिज्ञासाको समाधान खोजौं नन्दीयमिगराजजातकअट्ठकथामा । त्यहाँ भनिएको छः

“दानं सीलं परिच्चागं, अज्जवं मद्दवं तपं।

अक्कोधं अविहिंसञ्च, खन्तिञ्च अविरोधनं॥

“इच्चेते कुसले धम्मे, ठिते पस्सामि अत्तनि।

ततो मे जायते पीति, सोमनस्सञ्चनप्पक”न्ति॥

(छट्ट सङ्गायना तिपिटक ४.१)

यौटा कुशल शासकका लागि कुशल धर्ममा स्थित हुनु सन्तोषको कुरा हो । उल्लिखित गाथामा यही आशय सहित कुशल धम्मका रूपमा दश राजधर्मको उल्लेख भएको पाइन्छ । तदनुसार दान, शील, परित्याग, आर्जव, मार्दव, तप, अक्रोध, अविहिंसा, क्षान्ति र अविरोध यी दस कुशल धर्म हुन् । यिनमा स्थित हुने शासकले सञ्चालन गर्ने शासन नै धर्मपूर्वक गरिएको शासन हो । यो प्रसङ्गलाई महाहंस जातककमा पुनः पुष्टि गरिएको छ । भनिएको छः

दानादीसु दसवत्थुका चेतना दानं,

पञ्चसीलदससीलानि सीलं,

देय्यधम्मचागो परिच्चागो,

उजुभावो अज्जवं,

मुदुभावो मद्दवं,

उपोसथकम्मं तपो,

मेत्तापुब्बभागो अक्कोधो,

करुणापुब्बभागो अविहिंसा,

अधिवासना खन्ति,

अविरोधो अविरोधनं ।

(छट्ट सङ्गायना तिपिटक ४.१)

१. दानः वैयक्तिक सम्पत्तीको वृद्धिका लागि लोभ नगर्नु नेतृत्वको सन्दर्भमा दानको आशय हो । नागरिकका लागि गास, बास र कपासको व्यवस्थापनमा ध्यान दिनु आमिष दान ठहर्छ । नागरिकलाई सुरक्षाको प्रत्याभूति दिलाउनु अभय दान हो । समुचित शिक्षा र सिद्धान्तको अभ्यास नागरिकले गर्न पाउने व्यवस्था गर्नु धर्म दान हो ।
२. शीलः निजी एवं सार्वजनिक जीवनमा सदाचरण अपनाउनु शीलको अभ्यास हो । आधारभूत रूपमा पञ्चशील एवं दसशील नेतृत्वका लागि आवश्यक हुन्छन् ।
३. परित्यागः नागरिकको हितका लागि वैयक्तिक स्वार्थ त्याग गर्नु नेतृत्वको धर्म हो । स्वार्थ त्याग गरी परोपकारिता अपनाउनु परित्यागको आशय हो । आफ्ना प्रियकुराहरू पनि जनताको फाइदाका लागि त्याग्न सक्ने भावना नेतृत्वमा हुनुपर्छ भन्ने कुरा परित्यागको प्रसङ्गमा अर्थापन गर्न सकिन्छ ।
४. आर्जवः नेतृत्वमा इमान्दारिता अत्यावश्यक कुरा हो । भय र भावुकताबाट माथि उठेर राज्य र नागरिकप्रति आनो कर्तव्य निर्वाह गर्नु नेतृत्वको धर्म हो ।
५. मार्दवः नेतृत्वमा दयालुता एवं भद्रता हुनुपर्छ । अरूलाई होच्याउने, पेल्ने वा अतिकठोर स्वभावको प्रदर्शन नगर्नु मार्दव हो ।
६. तपः नेतृत्वमा आत्मसंयम आवश्यक हुन्छ । सुविधाको तीव्र चाहनालाई जित्न र अकर्मण्यताबाट माथि उठ्न आफैले आफूलाई नियमन गर्न सक्ने क्षमता भएको नेतृत्व असल शासक बन्न सक्छ ।
७. अक्रोधः अस्मृति समभावयुक्त हुनु कुशल नेतृत्वका लागि अत्यावश्यक हुन्छ । मनमा वैरता नराखी क्षमाशील बन्नु र प्रेमपूर्ण व्यवहार गर्नु असल नेतृत्वको धर्म हो । द्विविधा र शङ्काको अवस्थामा स्थिर रहन सकेमा शासकीय विशिष्टता अभि उत्तम बन्छ ।
८. अविहिंसाः तन, मन र वचनले अरूलाई हानी नपुऱ्याउनु तथा क्षतिको कामना नगर्नु अविहिंसा हो । कार्यरूपमा शान्ति कायम गर्ने प्रयास गर्नु तथा द्वन्द्वको निवारणमा ध्यान दिनु अहिंसातर्फ उन्मुख हुनु हो । त्यसका लागि नेतृत्व करुणावान् हुन आवश्यक हुन्छ ।
९. क्षान्तिः धैर्य र सहनशीलतापूर्वक गरिएको शासन प्रशंसित हुन्छ । कठिन एवं अपमानित हुनुपरेको अवस्थामा पनि हतोत्साही नभई सबैमा समभाव राख्न सकेमा शासकको कार्यक्षमता अभिवृद्धि हुन्छ ।
१०. अविरोधः नेतृत्वले जनताको आवाज विरुद्ध जाने दुस्साहस गर्नुहुँदैन । आफ्ना कोही पनि शत्रु छैनन् र आफू सबैको संरक्षक हुँ भन्ने भावना शासकमा हुनुपर्छ ।

ग) मतस्थापन

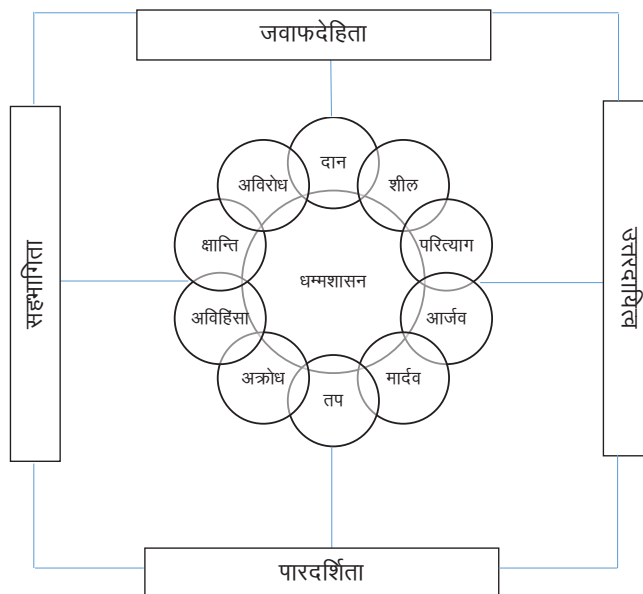
धम्मशासनका लागि नेतृत्व स्वयंको आशय नै मूलाधार हो । कुशलोन्मुख चित्तले दश राजधर्ममध्ये आंशिक रूपमा केही मात्र अपनाउने चेष्टा गर्दै, किन्तु यथासम्भव अधिक कुशलतातर्फ अग्रसर हुने यत्न गर्दछ ।

नेतृत्वको त्यही आशय नै यी सूचकहरूको अन्तर्सम्बन्धको योजक हो । यसको उदाहरणका रूपमा लिन सकिन्छ सम्राट् अशोकलाई । जीवनको उत्तरार्द्धमा मौर्य सम्राट्को चित्तदशालाई उदाहरणका रूपमा हेरौं:

यो दानले म इन्द्रलोक वा ब्रह्मलोकको फल चाहन्छ ।
पानीका तीव्र छालले चञ्चल भएको समुद्रजस्तो राज्य पनि चाहन्छ ।
श्रद्धाले सम्मानित हुने यो दानको जुन फल छ त्यही प्राप्त गरूँ,
कसैबाट नचोरिने, आर्यहरूद्वारा सम्मानित,
सबै चिन्ताहरूबाट रहित,
चित्तको सम्प्रभुता प्राप्त गरूँ ।

(दयानिधि ५३)

नागरिकको सार्वभौमसत्ताको प्रतिनिधित्व गर्ने व्यक्ति वा संस्थाले स्वयंको चित्तको सम्प्रभुता प्राप्त गर्नु आवश्यक हुन्छ । यद्यपि माथिको प्रसङ्ग सतही रूपमा अधिक वैराग्यपूर्ण लाग्छ, त्यसको अन्तर्यमा पदलोलुपता र भ्रष्ट एवं अपारदर्शी प्रशासनका लागि कसिलो व्यङ्ग्य हो भन्न सकिन्छ ।



रेखा चित्र १. धम्मशासनका आधार दस राजधर्मको सुशासनसँग सहसम्बन्ध

नेतृत्वका दश विशिष्ट गुणहरूलाई कर्तव्यका रूपमा पनि परिभाषित गर्न सकिन्छ । तिनको पालनले नेतृत्वकर्ता स्वयंको बहुपक्षीय शुद्धीकरणका साथै नागरिकले सुशासनका आधारहरूको अनुभूति गर्ने वातावरण बन्दछ । निर्णय निर्माण र कार्यान्वयनका प्रक्रियामा नागरिकको समान सहभागिता, प्रशासनिक जवाफदेहिता, प्रक्रियामा पारदर्शिता र जनताप्रति उत्तरदायित्वका लागि राज्यको प्रशासनिक गतिविधिमा उल्लिखित राजधर्म प्रतिबिम्बित हुनु अपरिहार्य हुन्छ । राज्यको कानूनमा त्यस्ता विशिष्ट गुणहरूलाई कर्तव्यका रूपमा परिभाषित गरेर अथवा स्वाभाविक बोधका लागि वातावरण सिर्जना गरेर प्रशासनलाई सेवाग्राहीले धम्मशासनको प्रत्याभूति गराउने तर्फ उन्मुख गराउन सके बौद्ध दृष्टिकोणको सुशासनको वास्तविक अभ्यास हुन सक्दछ ।

निष्कर्ष

बौद्ध दृष्टिकोणबाट हेर्दा शासन असल वा खराब हुनुमा नेतृत्वको आशय जिम्मेवार हुन्छ । समाजको हरेक वर्गले शासनप्रणालीबाट सहजता, सुविधा र सुरक्षाको अपेक्षा गरेको हुन्छ । नेतृत्वले आफूलाई सन्ततिवत् व्यवहार गरोस् भन्ने अपेक्षा राखेको हुन्छ नागरिकले । नागरिकका त्यस्ता अपेक्षा पूरा गर्नु स्वयंको कर्तव्य सम्झी शासकले आफूलाई त्यसअनुसार तयार राख्न सक्नुपर्छ । शासन देशको प्रमुख कार्यकारीको गतिविधि मात्र नभएर संविधाननिर्दिष्ट समग्र शासनप्रणाली र सेवाप्रवाहको प्रक्रियासमेत पनि हो । सेवाप्रवाहको त्यो प्रक्रिया बौद्ध वाङ्मयमा सिद्धान्तित दश राजधर्मको अवलम्बनले सुशासनमुखी हुन सक्दछ ।

सन्दर्भ सामग्री

आचार्य दयानिधि (अनु.), अशोकावदान नेपाली अनुवाद एवं मूल संस्कृत, लुम्बिनी बौद्ध विश्वविद्यालय, वि.सं. २०७८ ।

छद्म सङ्गयना तिपिटक ४.१, विपश्यना रिसर्च इन्स्टिट्युट, १९९५ ।

बज्राचार्य, दुण्डबहादुर (अनु.), मञ्जिमनिकाय, ललितपुर: वीरपूर्ण पुस्तक सङ्गहालय, सन् २००१ ।

द्वारिकादासशास्त्री(सम्पा.),विनयपिटके महावग्गपालि, वाराणसी: बौद्धभारती, सन् २०१३ ।

..., सुत्तपिटके अङ्गुत्तरनिकायपालि, खण्ड (१-४), वाराणसी: बौद्धभारती, सन् २०१९ ।

..., सुत्तपिटके दीघनिकायपालि, खण्ड(१-३), वाराणसी: बौद्धभारती, सन् २००९ ।

..., सुत्तपिटके मञ्जिमनिकायपालि,खण्ड(१-२), वाराणसी: बौद्धभारती, सन् २००७ ।

..., सुत्तपिटके संयुत्तनिकायपालि, खण्ड (१-४), वाराणसी: बौद्धभारती, सन् २००८ ।

अनलाइन स्रोतहरू

नेपालको संविधान २०७२, Accessed <https://doenv.gov.np/public/uploads/Pdfile/ नेपालको संविधान>

- Sheng, Yap Kioe. "What is governance?" UNESCAP, 10 Jul. 2009, <https://www.unescap.org/sites/default/d8files/knowledge-products/good-governance.pdf> Accessed 4/23/2022
- "Good governance." Wikipedia, 23 Apr.2022, https://en.wikipedia.org/wiki/Good_governance#cite_note-:0-8 Accessed 23 Apr. 2022
- World Bank. "Governance and Development". Apr. 1992, <https://documents1.worldbank.org/curated/en/604951468739447676/pdf/multi-page.pdf>. Accessed 24 Apr.2022
- Nanda, Veda P."The good "governance concept" revisited".The Annals of the American Academy of Political and Social Science. Vol. 603, Law, Society, and Democracy: Comparative Perspectives (Jan., 2006), pp. 269-283. <https://www.jstor.org/stable/25097772>. Accessed 24 Apr. 2022

समाज विकासका लागि षड्कर्मयोजना

शान्त महर्जन

विद्यावारिधि शोधार्थी,

लुम्बिनी बौद्ध विश्वविद्यालय, बौद्ध अध्ययन सङ्घाय

shanta.cwin@gmail.com

लेखसार

हाम्रो समाजमा बुद्धधर्मलाई पुजापाठ तथा आध्यामिकका रूपमा मात्र बुझेको पाइन्छ । बुद्धधर्म दुःख मुक्तिको सान्दर्भिक शिक्षा हो । बुद्धधर्म आध्यामिक शिक्षा भएतापनि यसलाई विभिन्न क्षेत्रहरूमा प्रयोग गर्न सकिन्छ । बुद्धधर्मलाई न्याय प्रणाली, सामाजिक, धार्मिक, मनोसामाजिक, भौगोलिक आदि क्षेत्रमा शिक्षाका रूपमा अध्ययन गर्न सकिन्छ । बुद्धधर्म यस समाजका मानिसको मुक्ति अर्थात् निर्वाण प्राप्तिसँग सम्बन्ध छ । बुद्धधर्ममा यानका माध्यमबाट आफ्नो लक्ष्य निर्वाणमा पुग्ने गरिन्छ । बुद्धको शिक्षा मानव कल्याणका लागि व्यवहारिक सुख मार्ग भएतापनि अहिलेको यस मानव जगतमा निकै कम मानिसहरूले यसलाई अनुशरण गरेको पाइन्छ । बुद्धको शिक्षा एउटै हो तर बुझ्ने र अभ्यास गर्ने तरिकामा मात्र फरक भएको भनी मानिसको जानकारीमा कमी आएको देखिन्छ । अतः यस लेखमा बुद्धधर्मको पृष्ठभूमि र मानिसको जीवनसँग गाँसिएको बुद्धधर्ममा महायान र समाज विकासका लागि षड्कर्मयोजनाको बारेमा चर्चा गरिएको छ ।

मुख्य शब्दहरू: बुद्धधर्म, पृष्ठभूमि, महायान, षड्कर्मयोजना

पृष्ठभूमि

नेपालमा ई.पू. ६२३ सालमा पश्चिममा पर्ने कपिलवस्तुका राजा शुद्धोधन र मायादेवीको कोखबाट आजभन्दा २६०० वर्ष अगाडि लुम्बिनीको वनमा सिद्धार्थ गौतमको जन्म भएको थियो (शाक्य, २०६३:१) ।^१ सिद्धार्थ गौतम ३५ वर्षको उमेरमा ज्ञान प्राप्त गरि आफू बुद्ध भइ सकेपछि ४५ वर्षसम्म उसको दर्शन, उपदेश र ज्ञानलाई धर्मका रूपमा दिन थाल्नुभयो ।^२ बुद्धधर्म आध्यामिक शिक्षा भएतापनि बुद्धको समयमा विभिन्न स्थानहरूमा बौद्ध शिक्षा तथा सुत्तहरूलाई कथाका माध्यमबाट धर्म देशना गरेको पाइन्छ । उहाँ ८० वर्षको उमेरमा ई.पू. ५४३ मा कुशिनगरमा महापरिनिर्वाण हुनु भयो ।^३ उहाँको जन्मभूमि नेपाल तथा कर्मभूमि भारत भनी विभिन्न नवग्रन्थ र त्रिपिटकमा उल्लेख भएको पाइन्छ । उहाँले सारनाथमा आफ्नो पञ्च भिक्षुहरू कोण्डञ्ज, वप्प, भदिय, महानाम र अस्सजिलाई पहिलो धर्म देशना

-
१. दोलेन्द्ररत्न शाक्य, चार (प्यंगू) आर्य सत्य, (ललितपुर: दोलेन्द्ररत्न शाक्य र चित्ररत्न शाक्य, बि.सं. २०६३), पृ. १ ।
 २. तीर्थरत्न शाक्य, बोधिज्ञान कुसुम, (काठमाडौं: बुद्धधर्म अध्ययन गोष्ठी, बि.सं.२०६४), पृ. १ । यो उमेरमा बुद्धले बोधिगयामा बोधिसत्त्व ज्ञान प्राप्त गरि सक्नु भएको थियो ।
 ३. वज्रमुनि वज्राचार्य, नेपा.गा.या धर्म, (ललितपुर: नेपालभाषा केन्द्रीय विभाग, बि.सं. २०७२), पृ. १०६ ।

गर्नुभयो जसलाई श्रावकयानको देशना भनिन्छ । त्यसपछि उहाँले यश कुमार र उनका ५४ जना साथीहरूलाई बुद्ध उपदेश दिएर आफूसहित ६१ जनाको एउटा संघ स्थापना गरी बुद्धको शिक्षा अर्थात् बुद्धका ज्ञान र उपदेशहरू प्रचार गरेको देखिन्छ ।^{१४} भगवान् बुद्धले आफूले बोधिलाभ गरेको १३औं वर्षमा राजगृहको गृधकुट पर्वतमा महायानको धर्मचक्र प्रवर्तन र बुद्धले बोधिलाभ गरेको १६औं वर्षमा धान्यकटक पर्वतमा बज्रयानको धर्मचक्र प्रवर्तन गरेका थिए ।^{१५} यस अनुसार बुद्धले आफ्नो ज्ञान समयनुसार सही मानिसहरूलाई सही शिक्षा दिएको देखिन्छ । जहाँ बुद्धले आफ्नो ज्ञान दिनको लागि १३ तथा १६ वर्षसम्म प्रतीक्षा गरेको देखिन्छ ।

बुद्धधर्म

बुद्धधर्म भनेको बुद्धको उपदेश तथा शिक्षा हो । वर्तमान समस्याहरू वा दुःखहरू बुद्धको शिक्षाबाट समाधान गर्न सकिन्छ । बुद्धको आध्यामिक शान्ति र शुद्ध चित्तले शुद्ध विचारको सुख लाभ हुन्छ ।^{१६} शुद्ध चित्त हुनु नै सुख मार्ग हो भनी धम्मपद अड्डकथामा उल्लेख भएको पाइन्छ ।^{१७} शरीर र चित्तको योग नै जीवित प्राणी हो ।^{१८} जहाँ चित्त हुन्छ त्यहाँ प्राणी हुन्छ । मृत शरीरमा चित्त हुँदैन । चित्त (संज्ञा^{१९}, वेदना^{२०}, संस्कार^{२१} र विज्ञान^{२२}) चार किसिमका हुन्छन् । यसमा विज्ञानलाई चेत र अरु संज्ञा, वेदना र संस्कारलाई चेतसिक भनिन्छ ।

जगतमा मनको हलचल नै दुःखको कारण हो ।^{२३} तृष्णाले यस जगतमा दुःख उत्पन्न गर्छ । मनको समाधान लोभ, तृष्णा र मोहमाथिको विजय हो । क्रोध, द्वेष, लोभ र स्नेहले मानिसको शरीर, वाणी र मनलाई अशुद्ध गर्छ । हरेक मानिसको लोभ, मोह, अभिमान र क्रोध भनेको धमिलो र मैला हो ।^{२४} मानिसमा शुद्ध चित्त नभएको कारणले समाजका प्राणीहरू दुःखबाट पार हुन नसक्नु हो ।

४. वज्राचार्य, पा. टि. नं. ३, पृ. ७४ ।

५. बसन्त महर्जन, उत्तरी नेपालमा बौद्ध धर्म, (काठमाडौं: इन्साइट पब्लिकेशन प्रा. लि., २०१९) पृ. २५ ।

६. आचार्य श्री चतुरसेन शास्त्री, बुद्ध और बौद्ध धर्म, (दिल्ली: हिन्दी साहित्य मण्डल, १९४०) पृ. ४५-४६ ।

७. भिक्षु धर्मगुप्त महास्थविर, धम्मपद अड्डकथा, (ललितपुर: भिक्षु धर्मगुप्त महास्थविर, वि.सं. २०७४) पृ. ११२-११३ ।

८. मीनबहादुर शाक्य, (अनु.), अवदानकल्पलता, (काठमाडौं: शाक्य जः (प्रा.) लि., वि.सं. २०६१) पृ. ११५ ।

९. यस चित्तले याद गर्ने वा पहिचान गर्ने काम गर्छ । दोलेन्द्ररत्न शाक्य, समता धर्मको पालना, महेन्द्ररत्न शाक्य, वीरेन्द्ररत्न शाक्य र संगीता शाक्य, वि. सं. २०६४, पृ. ११५-११६ ।

१०. यस चित्तले अनुभव गर्ने काम गर्छ ।

११. यस चित्तले प्रतिक्रिया गर्ने काम गर्छ ।

१२. यस चित्तले जानकारी गर्ने काम गर्छ ।

१३. वज्राचार्य, पा. टि. नं. ३, पृ. ४-५ ।

१४. नन्दमाला भिक्वस, (पिएचडी) गौतम बुद्धका उपदेश पालना गरे दुःखहरू सबै शान्त हुने, retrieved from <https://janatalive.com/2019/02/06>.

चार आर्यसत्यको ज्ञान अनि मध्यम मार्ग नै यस जगतको सुख मार्ग हो । शुद्ध चित्तले मानिसलाई आनन्द र सुख दिन्छ । बुद्धको शुद्ध चित्त नै दुःख समाधानको सुख मार्ग हो ।^{१५} बुद्धले सारा जीवनलाई शान्ति, सत्य, अहिंसाको प्रतिमूर्तिका रूपमा जगतको सेवा र कल्याणका लागि काम गरेको देखिन्छ । बुद्ध शिक्षा भनेको कुशल कर्म गर्नु, अकुशल कर्मबाट टाढा रहनु र मनलाई शुद्ध पार्नु हो ।^{१६} बुद्ध शिक्षा भनेको कुनै पनि प्रकारको अकुशल कर्म नगर्नु, कुशल कर्म गर्नु र आफ्नो मनलाई संयमित गर्नु हो ।^{१७}

अतः बुद्धधर्म भनेको बुद्धको शिक्षा हो । यो जहाँ पनि जहिले पनि, जुनसुकै बेला लिन र दिन सक्ने वर्तमान समस्याहरू वा दुःखहरूको समाधान गर्ने प्रज्ञा (दृष्टि र संकल्प), शील (वचन, कर्म र जिवीका) र समाधि (प्रयत्न, स्मृति र समाधि) को शिक्षा हो । बुद्धधर्ममा निर्वाण अर्थात् मोक्ष प्राप्तको लागि गरिने मार्गहरू नै बुद्ध शिक्षा हो । जसलाई यान पनि भनिन्छ । त्यसकारण, हरेक जीवनीमा खराब काम नगर्नु, राम्रो काम गर्नु र मनलाई शान्त बनाउनु नै बुद्धको शिक्षा हो । यसले समाजका मानिसहरूको मनको शान्ति र पूर्ण आनन्द मार्फत् निर्वाण मार्गमा पुर्‍याउने कार्य गरिन्छ । समाजका मानिसहरूलाई बाटो भुलेकालाई बाटो देखाउने कार्य गरिन्छ ।

बुद्धधर्ममा महायान संगायन

बुद्धको महापरिनिर्वाणको तीन महिनापछि महाकाश्यपको अध्यक्षतामा राजगृहमा पहिलो संघायन बोलाएर आनन्द र उपालीले सुनेका बुद्धको उपदेशलाई एउटा मौखिक संग्रह रूपमा संकलन गरेको देखिन्छ ।^{१८} यस समयमा सुत्त र विनयलाई मौखिक संग्रह गरिएको थियो । त्यसपछि दोश्रो संघायन बुद्धको महापरिनिर्वाण भएको १०० वर्षपछि अर्थात् ई.पू. ३८३ मा मगध वैशालीको बालुकाराम बिहारमा भयो ।^{१९} यस संगायनमा भिक्षुहरूले आचरण तथा प्रचारप्रसारमा गरेका कार्यहरूमा विवाद बल्भियो । त्यसपछि यस संगायनबाट बहिस्कृत १०००० भिक्षुहरूले कोसाम्बीमा अलग्गै संगायन गरे । यस संगायनपछि बुद्धधर्म स्थविरवादी र महासांघिक गरी दुई भागमा विभाजित भएको पाइन्छ । यस समयको पुरानो मिश्र संस्कृत बौद्ध ग्रन्थ महावस्तुलाई लोकोत्तरवादीहरूले महासांघिक निकायको विनयपिटकका रूपमा मानिएको देखिन्छ । यस भाषामा रचना गरिएका प्रमुख ग्रन्थहरू महावस्तु, ललितविस्तार, सद्धर्मपुण्डरीक, जातकमाला, अवदानशतक, दिव्यावदान आदि साहित्यहरू रहेका छन् ।

१५. दिव्यवज्र ब्रजचार्य, नव सूत्र संग्रह, (ललितपुर: बोधि प्रकाशन केन्द्र, वि. सं. २०४७) पृ. ९० ।

१६. नरेन्द्रदेव आचार्य, बौद्धधर्म-दर्शन, (पटना: बिहार राष्ट्रभाषा परिषद्, वि. सं. २०१३) पृ. १४ ।

१७. देवेन्द्रराज शाक्य, थेरवाद बुद्धधर्म, (बुटवल: श्री लालमणि पोखरेल, कृष्ण कुमारी पोखरेल, श्री जनककुमार अमात्य र फणि देवी अमात्य, वि. सं. २०७१) पृ. २ ।

१८. वज्राचार्य, पा. टि. नं. ३, पृ. ७६ ।

१९. शाक्य, पा. टि. नं. १७, पृ. २५-२६ ।

तेश्रो संगायन ई.पू. २४८ मा पाटलिपुत्रको अशोकाराम विहारमा भयो ।^{१०} दोश्रो संगायनमा विभाजित महासांघिक छ र स्थविरवादी बाह्य गरी जम्मा अठार निकायमा विभाजन भएको देखिन्छ ।^{११} राजा अशोकले स्थविरवादीलाई मात्र राखेर अरु निकायहरूलाई देश निकाला गरी संगायन गरेको देखिन्छ । चौथौँ संगायनमा महायान स्पष्ट रूपमा विभाजन भएको देखियो जसलाई महायान संगायन पनि भनिन्छ ।^{१२} यसलाई सर्वास्तिवादको संगायन भनिन्छ । सम्राट् कनिष्कको पालामा भएको यस संगायनको महत्वपूर्ण कार्य भनेको सर्वास्तिवादीको त्रिपिटक रचना गर्नु हो ।^{१३} अर्थात् महायान साहित्य संस्कृति भाषामा त्रिपिटकका रूपमा रचना भएको देखिन्छ । पछि महायान साहित्यमा विज्ञानवाद तथा माध्यामिक दर्शनको सुरुवात भएको देखिन्छ । महायानमा दुःख र समस्या समाधानका लागि उपायकौशल्यताको पनि विकास हुँदै गएको देखिन्छ ।^{१४} समाजका समस्याहरूको समाधान विभिन्न माध्यमबाट गर्न सकिन्छ । बुद्धधर्मको षड्कर्मयोजना समस्या समाधान गर्ने एउटा माध्यम तथा उपाय हो ।

बुद्धधर्ममा षड्कर्मयोजना

हुन त बौद्ध पद्धति आफैमा एउटा मार्ग हो । दुःख नहुने यो संसारमा को छ र ? त्यसकारण यस संसारमा चार आर्यसत्यको राम्रो ज्ञान हुनु नै दुःखबाट मुक्ति पाउनु हो । चार आर्य सत्यको ज्ञान हुनु भनेको कुशल कर्मको ज्ञान हुनु हो ।^{१५} अरुलाई सुख र आनन्द दिनु नै बुद्धको शिक्षा मार्ग हो । समाजमा रहेका मानिसहरूमा सुख र आनन्द भएन भने यसले लिने बाटो पनि नराम्रो हुन सक्छ । त्यसकारण, समाजमा हामी र अरुमा केही फरक छैन । सबै बराबर र सम्मान छ । दुःख छ सँगसँगै सुख पनि छ । दुःखबाट बचाएर सुखमा लग्नु नै बुद्धधर्म हो ।^{१६} दुःख मलाई मन पर्दैन र अरुलाई पनि मन पर्दैन ।^{१७} सुख हुन र बनाउन गाह्रो छ । दुःख नै सबैथोक होइन । यो सत्यको ज्ञान हुनु भनेको यो संसारमा हिंसा कम हुनु हो । हरेक दुःखको कारण, त्यसको समाधान तथा

२०. रामशङ्कर त्रिपाठी, अभिधम्मसङ्ग्रहो, (वाराणसी: परमानन्द सिंह बौद्ध आकार ग्रंथमाला, १९९३) पृ. ५ ।

२१. नरेन्द्रदेव आचार्य, (बौद्धधर्म-दर्शन, पटना: बिहार राष्ट्रभाषा परिषद्, वि.सं २०१३) पृ. ५६ ।

२२. पि.भि. बापत, बुद्ध धर्मको २५०० वर्ष, (भारत: भारत सरकार, १९९७) पृ. ४२-४३ ।

२३. धर्म सुन्दर बजाचार्य, बौद्ध अध्ययन विभाग, पद्म कन्याका शिक्षक तथा लोटस एकेडेमीका प्रमुखसँग २०७८-०२-२४ गते गरिएको कुराकानी ।

२४. नीर बहादुर गुरुङ्ग र फणीन्द्रकुमार न्यौपाने (अनु.), पुण्डरीक-धर्माभूतसार (सद्धर्मपुण्डरीकसूत्रका नेपाली सारसंक्षेप), (साउथ कोरिया: बुफ्व जुन्स भिक्खु दोरिम मोन्क, वि. सं. २०७२) पृ. ८-९ ।

२५. द्वारिकादास शास्त्री (संपा.), मङ्गिमनिकायपालि (भाग एक-दुई), (वनारस: बौद्ध भारत, १९८९) पृ. ३६४ ।

२६. भीमराव रामजी आबडेकर, भगवान बुद्ध और उनका धर्म, (नागपुर: बुद्धभूमि प्रकाशन, १९९७) पृ. ९९ ।

२७. आचन छा, विनक्ति रस, दोबेन्द्ररत्न शाक्य (अनु.), (ललितपुर: हेराकुमारी शाक्य तथा परिवार, वि. सं. २०६४) पृ.

मुक्ति हुने मार्गहरू रहेका छन् ।^{१८} बुद्धधर्मको महत्वपूर्ण मार्ग भनेको एउटा मध्यम मार्ग हो । यसलाई आर्य अष्टांगिक मार्ग तथा तीन स्कन्धमार्ग (शील, समाधि र प्रज्ञा) का रूपमा पनि चिनाउने गरेको पाइन्छ । आर्य अष्टांगिक मार्ग शील, प्रज्ञा र समाधिको मार्ग हो जुन दश पारमितासँग सम्बन्ध छ भनी शारदा गान्धीको पुस्तक ललितविस्तरमा उल्लेख गरिएको छ ।^{१९} प्रज्ञा (दृष्टि र संकल्प), शील (वचन, कर्म र जिवीका) र समाधि (प्रयत्न, स्मृति र समाधि) दुःख निरोधको आर्य अष्टांगिक मार्ग हो ।

बुद्धधर्ममा समाज विकासका लागि विभिन्न पद्धतिहरूका बारेमा देशना गरेको देखिन्छ । समाजमा प्रत्येक मानिसले पञ्चशील मात्र आचरण गरेको खण्डमा समाजको राम्रो विकास हुन्छ भनी बौद्ध साहित्यमा उल्लेख गरेको पाइन्छ । मानिसको आचरण राम्रो हुनु भनेको नै हाम्रो समाज विकास हुनु हो । अतः बुद्धधर्मका मूल सिद्धान्तहरूलाई बुझेर मात्र पनि समाजका मानिसहरूले आफ्नो बानी, व्यवहार तथा कर्मलाई राम्रो बनाउन सकिन्छ । बुद्धधर्ममा समाज विकासका लागि षड्कर्मयोजनाका बारेमा चर्चा गरेको देखिन्छ जसले मानिसको तनावलाई कम गरी मानिसलाई खुशी दिने गरेको पाइन्छ । बुद्धधर्ममा रहेको षड्कर्मयोजनाहरू यस प्रकार रहेका छन् ।

१. पञ्चशील

पञ्चशीलको आचरण गर्नु भनेको मानिसमा रहेको मलहरूलाई शुद्ध तथा सफा पार्नु हो । पञ्चशील षड्कर्मयोजनाको पहिलो पाहिला हो । बुद्धको पहिलो शिक्षा भनेको पञ्चशील पालना तथा शीलको सदाचार गर्नु हो ।^{२०} कायिक र वाचिक कार्यमा अर्थहीन हुने कुनै काम नगर्नु अथवा यसलाई राम्रोसँग सन्तुलनमा राख्नु नै शील हो । जुन समाज विकासका लागि अति आवश्यक योजना हो । शील पालना गर्ने मानिसको चित्त सधैं शुद्ध हुन्छ ।^{२१} पञ्चशीलको पालना गर्नाले चित्त (मन) माथि विवेकले शासन गर्न सकिन्छ ।^{२२} मन विचलित, चनचल नहुन तथा नराम्रो सोच मनमा आउन नदिनको लागि शीलको पालना गरिन्छ । शील आचरण कुशल कर्मसँग सम्बन्ध छ भनी खुद्दक निकायको सुत्तनिपातको महाविग्रह सूत्रमा उल्लेख गरिएको छ ।^{२३} शील पालना नगर्नाले मानिसमा अनैतिकता

२८. शास्त्री, पा. टि. नं. ६, पृ. २७ ।

२९. शारदा गान्धी, ललितविस्तरः सौस्कृतिक और दार्शनिक सर्वेक्षण, (दिल्ली: परिमल पब्लिकेशन्स, १९९२) पृ. १३९ ।

३०. भिक्षु कुमार काश्यप, दश पारमिता, (काठमाडौं: बुद्धविहार भृकुटीमण्डल व थेरवाद फाउण्डेशन नेपाल, वि.सं. २०६९) पृ. ४८ ।

३१. वज्राचार्य, पा. टि. नं. ३, पृ. ७१ ।

३२. गणेश घिमिरे, मानव जीवनको कर्तव्य र गन्तव्य, कल्याणमित्र सन्देश, वर्ष १, (१), (वि. सं. २०७३, १०९-११५) पृ. ११२ ।

३३. धर्मरत्न शाक्य (अनुर सम्पा.), सुत्तविपात, (ललितपुर: सुभाष प्रिन्टिङ्ग प्रेस, वि. सं २०५०) पृ. २४५ ।

उत्पन्न भइ खराब फल लाभ हुन्छ भनी अवदानको कल्याणकार्यवदानमा उल्लेख गरिएको छ ।^{३४} जसले समाजलाई नराम्रो मार्गमा लग्न सक्छ । पञ्चशीलमा पाँच वटा शीलहरू प्राणतिपात वेरमणि- प्राणी हिंसा नगर्नु, अदन्नादान वेरमणि- चोरी नगर्नु, काममिथ्याचार वेरमणि- व्यभिचार (परस्त्री वा परपुरुष गमन) नगर्नु, मृषावाद वेरमणि- भूठो कुरा नगर्नु र सुरामेरयमज्जपमादट्ठान वेरमणि- जाँड रक्सी नशालु प्रदार्थ सेवन नगर्नु भन्ने शीलहरू रहेका छन् । यसरी यी पञ्चशीलको पालना गर्नु भनेको आफू अनुशासनमा बस्नु हो जुन समाज विकासका लागि आवश्यक तत्व मान्न सकिन्छ । समाज विकासको कार्यमा यस्तो कर्मयोजनाले समाजलाई सही मार्ग दिने देखिन्छ । पञ्चशील समाज विकासका लागि मात्र नभइ मानव अधिकारको बाँच्न पाउने अधिकारसँग पनि धनिष्ट सम्बन्ध रहेको देखिन्छ ।

२. षडायतन

षडायतन भनेको छ वटा आयतनहरू हुन् जसमा शब्द, रस, गन्ध, स्पर्श, रूप र मन रहेका छन् । षडायतन समाज विकासका लागि चाहिने अर्को महत्वपूर्ण पाहिला हो । षडायतनलाई बुझ्नु भनेको विज्ञान स्कन्धलाई बुझ्नु हो ।^{३५} विज्ञान स्कन्धलाई बुझ्नु भनेको आफ्नो मनलाई शान्त तथा शीतल पार्न सक्नु हो । समाजका मानिसहरूको मन शान्त तथा शीतल हुनु भनेको समाज बलियो तथा राम्रो मार्गमा जान्नु हो । सामाजिक काम गर्ने मानिसको शान्त स्वभावले समाजका हरेक समस्याको समाधान गर्न टेवा दिने देखिन्छ ।

३. आवना

बुद्धधर्ममा भावना भनेको ध्यान हो । भावना समाज विकासका लागि चाहिने तेस्रो खुट्टाकिला हो । ध्यानले मानिसको मनलाई एकाग्र, शान्त तथा जगतलाई बुझ्न सहयोग गर्दछ । बुद्धधर्ममा ध्यानको अर्थ निर्वाणको लक्ष्य प्राप्तिका लागि गरिने चित्तलाई स्मृति पूर्वक हेर्ने तथा एकाग्र गर्ने अभ्यास हो । दुःख निवारणको मार्ग नै मध्यम मार्ग हो । आर्य अष्टांगिक मार्ग भनेको शील, समाधि र प्रज्ञा नै हो । चार आर्यसत्य तथा शील, समाधि र प्रज्ञाको अभ्यासबाट अनित्य, दुःख, अमात्मा र शुन्यताको अनुभूति गर्नुलाई ध्यान भनिन्छ ।^{३६}

बुद्धधर्ममा ४० प्रकारका समथ ध्यान र ४ प्रकारका विपश्यना ध्यानहरू रहेका छन् । समथ संस्कृति शब्द समथरबाट आएको हो जसको अर्थ सम्म तथा स्थिर हो । यसलाई अग्रेजीमा Tranquility if Serenity भनिन्छ जसको अर्थ शान्त, स्थिर, समथर भन्ने बुझिन्छ । अर्थात् मानिसको मन वा चित्तलाई शान्त, स्थिर, समथर गरी राख्ने भएका कारण यसलाई

३४. शाक्य, पा. टि. नं. ८, पृ. १५०-१५१ ।

३५. शाक्य, पा. टि. नं. १७, पृ. ७९ ।

३६. नारायणप्रसाद रिजाल, बोधिपुष्पाञ्जलि (भाग-५), (काठमाडौं: व्योम कुसुमा बुद्ध धर्म संघ, वि. सं. २०७४) पृ. १७५ ।

समथ भनिएको हो । नानाथरी विकार, क्लेश, निवरण, बाधा आदिलाई दमन तथा शान्त पार्ने अभ्यासलाई समथ भनिन्छ । पालिमा यसलाई चित्तगुता भनिन्छ । चनचल तथा अशान्त भइ राखेको चित्तलाई एकाग्र गर्नु नै समथ ध्यान हो । आलम्बनका रूपमा, कर्मस्थानका रूपमा एकाग्र गर्ने ध्यान नै समथ ध्यान हो । यसले ध्यानको विषयलाई सहि ठाउँमा केन्द्रित गर्ने काम गर्छ ।

समथ ध्यानबाट मात्र विपश्यना ध्यान गर्ने गरिन्छ । अर्थात् समथ ध्यानको अभ्यासपछि मात्र विपश्यना ध्यान बस्ने गरिन्छ । समथ ध्यान अरु धर्महरूमा पनि गर्ने गरेको पाइन्छ तर बुद्धधर्ममा मात्र विपश्यना ध्यानको अध्ययन तथा अभ्यास गरेको पाइन्छ । अतः विपश्यना नै बुद्धधर्मको मौलिक ध्यान हो । विपश्यना सत्त्वहरूको वा प्राणिहरूको विशुद्ध हुने एउटै मार्ग हो । यसले सबै क्लेशहरू फालेर चित्त मात्र बाँकी राख्छ । वि भनेको विशेष प्रकारले वा विशेष रूपमा वा विविध रूपले हेर्ने हो । पश्यना भनेको हेर्नु, मनन गर्नु, टुक्रा-टुक्रा पारेर हेर्नु, देख्नु तथा विश्लेषण आदि गर्नु हो । विपश्यना भनेको षडायतनको माध्यमबाट विशेष प्रकारले हेर्नु हो । हाम्रो शरीर पञ्चस्कन्धले बनेको छ । यो पनि चर्तुमहाभूतले बनेको छ । यसलाई यथाभूत अनुभव गरेर अन्तमा एउटा तरङ्ग मात्र देख्न आउँछ । यसमा एउटा चिज उत्पत्ति अनि फेरि विनाश भइरहेको हुन्छ । यसमा केही चिज आउँछ अनि जान्छ । त्यसपछि अन्तमा तरङ्ग मात्र हुन पुग्छ । विपश्यना सत्त्वहरूको वा प्राणिहरूको विशुद्ध गरी यसले सबै क्लेशहरू फालेर चित्त मात्र बाँकी राख्छ ।^{३७} यसले समाज विकासमा महत्वपूर्ण भूमिका खेल्ने निश्चित छ । विपश्यना धर्महरूलाई विशेष प्रकारले हेर्ने ध्यान हो ।

३.१. समथ ध्यान

समथ संस्कृति शब्द समथरबाट आएको हो जसको अर्थ सम्म तथा स्थिर हो । यसलाई अग्रेजीमा Tranquility वा Serenity भनिन्छ जसको अर्थ शान्त, स्थिर, समथर भन्ने बुझिन्छ । अर्थात् मानिसको मन वा चित्तलाई शान्त, स्थिर, समथर गरि राख्ने भएका कारण यसलाई समथ भनिएको हो । नानाथरी विकार, क्लेश, निवरण, बाधा आदिलाई दमन तथा शान्त पार्ने अभ्यासलाई समथ भनिन्छ । पालिमा यसलाई चित्तगुता भनिन्छ । चनचल, अशान्त, एतायता गई राखेको चित्तलाई एकाग्र गर्नु नै समथ ध्यान हो । आलम्बनका रूपमा, कर्मस्थानका रूपमा एकाग्र गर्ने ध्यान नै समथ ध्यान हो । यसले ध्यानको विषयलाई सहि ठाउँमा केन्द्रित गर्ने काम गर्छ ।

समथ ध्यान गर्नुका उद्देश्यहरू

क) मनलाई तालिम तथा निश्चित आकार दिई वर्तमान अवस्थामा राख्नु ।

३७. संघरत्न शाक्य (सं.), विपश्यना प्रवाहः विपश्यना ध्यान, (काठमाडौं: शाक्य परिवार, वि. सं. २०६९) पृ. १७ ।

- ख) मनलाई एकाग्र गर्नु ।
- ग) निवरण तथा बाधाहरूलाई हटाउनु ।
- घ) ध्यानका अंगहरू (वितर्क, विचार, प्रिति, सुख र एकाग्र) लाई विकास गर्नु ।
- ङ) ब्रमार्थ ज्ञान, अलौकिक तथा चमत्कारीक ज्ञान प्राप्त गर्नु ।
- च) शान्त र सुखि हुनु ।
- छ) अष्ट समापति ध्यानमा पुग्नु ।
- ज) विपश्यनाका लागि पूर्वाधार वा आधार तयार गर्नु ।

समथ ध्यान गर्नुका महत्वहरू

- क) मनलाई तालिम तथा निश्चित आकार दिई वर्तमान अवस्थामा राखी मनलाई एकाग्र गर्नका लागि ।
- ग) पञ्च निवरण तथा बाधाहरूलाई हटाउनका लागि ।
- घ) ध्यानका अंगहरू (वितर्क, विचार, प्रिति, सुख र एकाग्रह) लाई विकास गर्नका लागि ।
- ङ) ब्रमार्थ ज्ञान, अलौकिक तथा चमत्कारीक ज्ञान प्राप्त गर्नका लागि ।
- च) शान्त र सुखि हुन तथा अष्ट समापति ध्यानमा पुग्नका लागि ।
- ज) विपश्यनाका लागि पूर्वाधार वा आधार तयार गर्न का लागि ।

समथ ध्यानका यी ध्यान गर्नुका उद्देश्यहरू तथा महत्वहरूलाई ध्यान गर्ने व्यक्तिले अनुशरण गरी आफ्नो समाज र परिवारमा उपयोग गर्न सकिन्छ । समथ ध्यान मूल रूपमा ४० प्रकारका छन् । यसलाई पनि सात प्रकारमा वर्गीकरण गरिएको छ ।

१) दश कसिण, २) दश अशुभ, ३) दश अनुस्मृति ४), चार ब्रम्ह विहार ध्यान, ५) चार आरोवे (अरूप) ध्यान, ६) एक संज्ञा (आहार), ७) एक व्यवस्थापन

३.२. विपश्यना

समथ ध्यानबाट मात्र विपश्यना ध्यान गर्न सकिन्छ । अर्थात् समथ ध्यानको अभ्यासपछि मात्र विपश्यना ध्यान बस्ने गरिन्छ । समथ ध्यान अरू धर्महरूमा पनि गर्ने गरेको पाइन्छ तर बुद्धधर्ममा मात्र विपश्यना ध्यानको अध्ययन तथा अभ्यास गरेको पाइन्छ । अतः विपश्यना नै बुद्धधर्मको मौलिक ध्यान हो । विपश्यना सत्वहरूको वा प्राणिहरूको विशुद्ध हुने एउटै मार्ग हो । यसले सबै क्लेशहरू फालेर चित्त मात्र बाँकी राख्छ । वि भनेको विशेष प्रकारले वा विशेष रूपमा वा विविध रूपले हेर्ने हो । पश्यना भनेको हेर्नु, मनन गर्नु, टुक्रा-टुक्रा

पारेर हेर्नु, देख्नु तथा विश्लेषण आदि गर्नु हो । विपश्यना भनेको षडायतनको माध्यमबाट विशेष प्रकारले हेर्नु हो । हाम्रो शरीर पञ्चस्कन्धले बनेको छ । यो पनि चर्तुमहाभूतले बनेको छ । यसलाई यथाभूत अनुभव गरेर अन्तमा एउटा तरङ्ग मात्र देख्न आउँछ । यसमा एउटा चिज उत्पत्ति अनि फेरि विनाश भइरहेको हुन्छ । यसमा केही चिज आउँछ अनि जान्छ । त्यसपछि अन्तमा तरङ्ग मात्र हुन पुग्छ । विपश्यना धर्महरूलाई विशेष प्रकारले हेर्न ध्यान हो । थेरवादमा अनित्य, दुःख र अनात्मा हेर्ने गर्छन् भने महायानमा यसलाई अनित्य, दुःख, अनात्मा र शुन्यताको रूपमा अभ्यास गरिन्छ ।

उद्देश्यहरू

चित्त विशुद्ध गर्नका लागि ।

दुःखबाट मुक्त हुनका लागि ।

राग, द्वेष र मोह हटाउनका लागि ।

लोकोत्तर ज्ञान वा प्रज्ञालाई प्राप्त गर्नका लागि ।

पूर्णतया विशुद्ध हुन र बुद्धत्व प्राप्त गर्नु र मुक्त हुनका लागि ।

महत्त्वहरू

मानसिक अशुद्धहरू तथा क्लेशहरूको अन्त्यका लागि ।

यसले मनलाई शान्त र स्थिर पार्छ ।

यसले जस्तो सुकै समस्या आएपनि अगाडि जान सक्ने शक्ति दिन्छ ।

मानसिक र शारीरिक घटना हेर्नका लागि ।

यसले सकारात्मक सोचको विकास र सकारात्मकका रूपमा हेर्न सक्ने बनाउँछ ।

यसले अन्तमा निर्वाणमा पुऱ्याउँछ ।

3.2.9. विपश्यनाका प्रकार

विपश्यनालाई मफिमनिकायमा सत्तिपट्ठानका रूपमा कुरुदेशका मानिसहरूलाई देशना गर्नु भएको थियो । यसलाई स्मृतिपश्यना पनि भनिन्छ । विपश्यना ध्यान चार प्रकार छन् ।

3.2.9.9. कायानुपश्यना (The mindfulness of body)

शरीरलाई हेरेर बसिने विशेष प्रकारको ध्यानलाई कायानुपश्यना ध्यान भनिन्छ । यसमा आनापाना ध्यान, कृयापद, चर्तुसम्प्रजन, प्रतिकुल मनविकार, धातु मनविकार, नव शिवविक (नव अशुभ) ध्यानहरू रहेका छन् ।

3.2.9.2. वेदनानुपश्यना (The mindfulness of Feelings)

पञ्चस्कन्धबाट बनेको शरीरलाई हेरी वा स्पर्शलाई अनुभूति गर्नु नै वेदना हो । यसलाई चिन्तन मनन तथा अनुभूति गरी यसको उत्पत्ति र विनाशलाई हेर्ने ध्यानलाई वेदनानुपश्यना भनिन्छ । यसलाई सुख वेदनाका रूपमा जहाँ आफ्नो आँखाले मन पर्ने रूपलाई हेर्दा जब सुखको अनुभूति हुन्छ । त्यो स्पर्शले आफुलाई सुख भैइ रहेको छ भनी हेर्ने ध्यान नै सुख वेदना ध्यान हो । हेर्दाहेदै त्यो पनि विलाएर जान्छ र अर्को उत्पत्ति हुन्छ । सुख वेदना शारीरिक र मानसिक गरी दुई प्रकारका हुन्छन् । अर्को भनेको दुःख वेदनाका रूपमा जहाँ मन र शरीरमा सुख सँगसँगै दुःख पनि आइरहन्छ । यसरी आएको दुःखलाई हेरेर बस्नुलाई दुःख वेदना भनिन्छ । दुःख वेदना पनि शारीरिक र मानसिक गरी दुई प्रकारका हुन्छन् । यसलाई न सुख र न दुःखका रूपमा पनि भावना गर्न सकिन्छ ।

3.2.9.3. चित्तानुपश्यना (The mindfulness of Consciousness)

चित्तलाई मात्र हेर्ने ध्यानलाई चित्तानुपश्यना भनिन्छ । चित्त परिवर्तनशील छ । यसको उत्पत्ति र विनाश भैइ नै रहन्छ । यो स्थिर छैन । यसमा चैतसिकहरू मिसिन आइ नै रहन्छ । अर्थात् यसमा चित्त उत्पन्न भएर भंग भई फेरी चित्तको उत्पत्ति हुन्छ ।

3.2.9.4. धर्मानुपश्यना (The mindfulness of Dharma)

मनले धारणा गर्ने पदार्थहरूलाई धर्म भनिन्छ । यो स्वभाव धर्म हो अर्थात् कुनै पनि पदार्थ वा वस्तुहरूको स्वभावलाई हेर्ने, मनन गर्नुलाई धर्मानुपश्यना भनिन्छ । चित्त धारणा गरेको कुरा राम्रो पनि हुन्छ र नराम्रो पनि हुन्छ । यसलाई कुनै किसिमको पक्ष विपक्षमा नबसी तटस्थ भएर हेर्ने हो । चित्त उत्पन्न हुनासाथ अनेकौं चैतसिक टाँसिन आउँछ । टाँसिन आएको नै चाल पाउँदैन । चित्त कसरी मिसिन आयो भनी त्यसको स्वभावलाई हेर्नु नै धर्मानुपश्यना हो । यसले कस्तो खालको चित्त हो? भनी हेर्ने गर्छन् । यो अनित्य, दुःख र अनात्मका रूपमा यथार्थपूर्वक वा यथार्थ ज्ञानलाई बुझ्ने ध्यान हो । धर्मानुपश्यना पाँच प्रकारका छन् ।

क) पञ्च निवरण (Five hindrances)

ख) पञ्च स्कन्ध (Five aggregates)

ग) षडायतन (Six sense)

घ) साठ वटा बुद्धत्व प्राप्त गर्ने अंग (Seven factors of enlightenment)

ङ) चार आर्यसत्य (Four noble truths)

8. चतुर्व्रत विहार

समाज विकासका लागि अर्को महत्वपूर्ण पाहिला भनेको चतुर्व्रत विहार हो जसमा मैत्री,

करुणा, मुदिता र उपेक्षा रहेका छन् । मानिसमा भएको क्रोधलाई मित्रभावबाट शान्त पार्न सकिन्छ ।^{३८} बौद्ध समाजमा मित्रताको ठूलो महत्व रहेको छ । मित्र भावले मानिसको दुःख नष्ट गर्नमा सहयोग गर्छ ।^{३९} यसले मानिसमा आत्मसम्मान र असल व्यवहारको विकास गर्छ । असक्त चित्त भएका मानिसले मित्र भावलाई बुझेको हुँदैन भनी खुद्दक निकायको सुत्तनिपातको खड्गविषाण सूत्रमा उल्लेख गरिएको छ ।^{४०} अर्थात् असक्त चित्त भनेको शत्रु भाव हो । जहाँ प्रेम, माया र भक्ति भाव हुन्छ त्यहाँ शुद्ध मित्र भावको मन हुन्छ । समाज हाक्ने मानिसमा मैत्री भावना सँगै करुणाको भावना हुनु आवश्यक देखिन्छ । समाजमा भएका अन्याय, असमानता, अत्याचार र शत्रुबाट मुक्ति पाउँन, कल्याणका लागि कार्य गर्नु बौद्ध संघको उद्देश्य हो । बुद्धको शिक्षा मानव कल्याणका लागि व्यवहारिक सुख मार्ग भएतापनि अहिलेको यस मानव जगतमा निकै कम मानिसहरूले यसलाई अनुशरण गरेको पाइन्छ । साथै राम्रो कामको प्रशंसा गर्ने तथा सबैलाई समान तरीकाले हेर्ने नेतृत्व भएको खण्डमा हाम्रो समाज सही मार्गमा जान्छ । यसरी मैत्री, करुणा, मुदिता र उपेक्षा मानव कल्याणका लागि आवश्यक तत्वहरू हुन् जुन मानव अधिकारको समानता र सम्मानपूर्वक बाँच्न पाउँने अधिकारसँग पनि सम्बन्ध रहेको छ ।

५. घरायसी समस्याबाट मुक्त हुनु

घरायसी समस्या समाज विकासको बाधक हो । घरको समस्या समाधान गर्न नसक्नेले समाजलाई सही मार्ग दिन सक्दैन । मानिसहरू यस समाजमा आवश्यकता अनुसार आफ्नै घरको दुःख र तृष्णाबाट मुक्त हुन अनावश्यक चाहना राखेको हुन्छ । त्यहि चाहना पछि गएर तृष्णाको प्रमुख कारण हुन जान्छ ।^{४१} बौद्ध शिक्षा एउटा यस्तो मार्ग हो जसले यस समाजमा समानता, कुशल नेतृत्व, प्रेम, आदर र सद्भावको अन्तरक्रिया गरि दुःख र तृष्णाबाट मुक्त गर्छ ।^{४२} राम्रो सोचले सही मार्ग देखाउँछ अर्थात् घरमा आर्यसत्यको ज्ञानले घरायसी समस्याको समाधान गर्दछ । आर्य सत्यको अज्ञानताले मानिसले कुकर्म गर्छ जसको फल स्वरूप दुःख भोग गर्छ । समानताको शुरुवात आफ्नै घरबाट गर्न सक्नुपर्छ । समाज विकासमा यसले नराम्रो असर पार्न सक्ने देखिन्छ ।

६. डर मुक्त मृत्युको सामना

सही अर्थमा मृत्यु के भनी बुझ्नु नै डर मुक्त मृत्युको सामना गर्नु हो । मृत्युलाई स्वीकार्नु वा मृत्युबाट भय मुक्त हुनु नै षड्योजनाको अन्तिम पाहिला हो । बुद्धधर्ममा मृत्यु

३८. वज्राचार्य, पा. टि. नं. ३, पृ. १६ ।

३९. शाक्य, पा. टि. नं. १७, पृ. २९ ।

४०. शाक्य, पा. टि. नं. ४५, पृ. ११ ।

४१. वज्राचार्य, पा. टि. नं. ३, पृ. ४-५ ।

४२. शाक्य, पा. टि. नं. १७, भू. घ ।

हुनु पनि एउटा दुःख हो ।^{४३} यो नै थर्थात सत्य हो । यस सत्यलाई बुझ्नु नै दुःखबाट मुक्ति पाउँनु हो । मृत्युको भय हुने मानिसले समाजमा राम्रो काम गर्न सकिदैन । जसको मन शान्त तथा मृत्युको भयबाट मुक्त छ, त्यस्ता नेतृत्वले समाजमा असल काम गरी समाज विकास गर्दछ । बुद्धधर्मको निर्वाणलाई बुझ्नु भनेको आफ्नो जीवनमा मृत्युबाट भय मुक्त हुनु हो । जबसम्म मृत्युको डर हुन्छ तबसम्म मानिसको मनमा राग, द्वेष, मोह जस्ता क्लेशहरू रहन्छ । यस्ता क्लेशहरू रहनु भनेको मनमा शुद्ध विचारहरूको कमि हुनु हो । त्यसैले समाज विकासका लागि चाहिने यो एउटा महत्वपूर्ण कर्मयोजना हो ।

निष्कर्ष

बुद्धको शिक्षा भनेको आर्य अष्टांगिक मार्गको शिक्षा हो । जसलाई मध्यम मार्गी शिक्षा पनि भनिन्छ । थेरवाद बुद्धधर्मको पहिलो वाद हो जसमा बुद्धका नियमहरू पूर्णरूपमा पालना गरिन्छ । भगवान बुद्धले आफ्नो शिक्षालाई हेरेर आफुले बोधिलाभ गरेको १३ औं वर्षमा महायान र १६ औं वर्षमा बज्रयानको धर्मचक्र प्रवर्तन गरेको देखिन्छ । दोश्रो संघायनमा विभाजित भएको महासंघिक नै पछि गएर महायान हुन गएको देखिन्छ । सम्राट कनिष्कको पालामा भएको सर्वास्तिवादको संगायनलाई चौठौं संगायनका रूपमा महायानीहरूले मान्दै आएको देखिन्छ । नेपालको बुद्धधर्ममा नवग्रन्थ वा नववैपुल्य सूत्रलाई महायान सूत्रका रूपमा लिएको देखिन्छ । महायान साहित्यमा दुःख र समस्या समाधानका लागि उपायकौशल्यताको प्रयोग गर्दै आएको देखिन्छ ।

समाज विकासका लागि बुद्धका शिक्षा अपरिहार्य छ । बुद्धका सबै शिक्षाहरू समाज विकाससँग सम्बन्धीत छ । समाजको विकास बुद्धधर्मको एउटा शिक्षा उपायकौशल्यताको रूपमा षड्कर्मयोजनाबाट पनि गर्न सकिन्छ । जुन समाजले यस षड्कर्मयोजना राम्ररी बुझेर लागु गर्छ त्यो समाजले सही मार्गको विकास गर्छ । यसले चित्तमल निरोध, तृष्णाको निरोध, नामरूप निरोध, विज्ञान निरोध र अविद्या निरोध गर्न मार्ग देखाउने काम गर्छ । चार आर्ग सत्यको ज्ञान हुनु भनेको मानिसको जीवन सरल भैइ सुख हुनु हो । अतः दुःख मुक्तिको उत्तम उपाय भनेको आर्य अष्टांगिक मार्ग हो । ज्ञान (दृष्टि र संकल्प), शील (वचन, कर्म र जिवीका) र समाधि (प्रयत्न, स्मृति र समाधि) दुःख निरोधको अष्टांगिक मार्ग हो । समाजको चित्तमल नष्ट गर्न षड्कर्मयोजनालाई बुझेर, समाज विकासका लागि यसको अभ्यास गर्नु आवश्यक देखिन्छ ।

^{४३}. शाक्य, पा. टि. नं. १७, पृ. ४७ ।

सन्दर्भ सामग्री

- आचार्य, नरेन्द्रदेव, बौद्धधर्म-दर्शन, पटना: बिहार राष्ट्रभाषा परिषद्, वि. सं. २०१३ ।
- आंबडेकर, भीमराव रामजी, भगवान बुद्ध और उनका धर्म, नागपुर: बुद्धभूमि प्रकाशन, १९९७ ।
- काश्यप, भिक्षु कुमार, दश पारमिता, काठमाडौं: बुद्धविहार भृकुटीमण्डल व थेरवाद फाउण्डेशन नेपाल, बि.सं. २०६९ ।
- गांधी, शारदा, ललितविस्तर: साँस्कृतिक और दार्शनिक सर्वेक्षण, दिल्ली: परिमल पब्लिकेशन्स, १९९२ ।
- गुरुङ्ग र न्यौपाने, नीर बहादुर, फणीन्द्र कुमार (अनु.), पुण्डरीक-धर्माभूतसार (सद्धर्मपुण्डरीकसूत्रका नेपाली सारसंक्षेप), साउथ कोरिया: बुफ्व जुन्स भिक्खु दोरिम मोन्क, वि.सं. २०७२ ।
- घिमिर, गणेश, मानव जीवनको कर्तव्य र गन्तव्य, कल्याणमित्र सन्देश, बर्ष १, (१), वि.सं. २०७३, १० ९-११५ ।
- छा, आचन, विनुक्ति रस, दोबेन्द्ररत्न शाक्य (अनु.), ललितपुर: हेराकुमारी शाक्य तथा परिवार, वि.सं. २०६४ ।
- बज्राचार्य, दिव्यवज्र, नव सूत्र संग्रह, ललितपुर: बोधि प्रकाशन केन्द्र, वि.सं. २०४७ ।
- वज्राचार्य, वज्रमुनि, नेपा:गा:या धर्म, ललितपुर: नेपालभाषा केन्द्रीय विभाग, वि.सं. २०७२ ।
- बज्राचार्य, नरेशमान, बज्रयान नेपाल, काठमाडौं: त्रिरत्न प्रकाशन, वि.सं २०६९ ।
- बज्राचार्य, निष्ठानन्द, ललितविस्तर सूत्र, मीन बहादुर शाक्य (स.), काठमाडौं: युवक बौद्ध प्रकाशन, वि.सं २०३५ ।
- पौडेल, शारदा, बौद्ध संस्कृति साहित्यको उत्पत्ति र विकास, लुम्बिनी प्रभा, अंक ३, २०१८, पृ. १४२-१५१ ।
- भिवंस, नन्दमाला (पिएडी), गौतम बुद्धका उपदेश पालना गरे दुःखहरु सबै शान्त हुने, retrived from <https://janatalive.com/2019/02/06>.
- भिक्षु, धर्मगुप्त महास्थविर, धम्मपद अड्डकथा, ललितपुर: भिक्षु धर्मगुप्त महास्थविर, वि. सं.२०७४ ।
- महर्जन, बसन्त, उत्तरी नेपालमा बौद्ध धर्म, काठमाडौं: इन्साइट पब्लिकेशन प्रा. लि., २०१९ ।
- रिजाल, नारायणप्रसाद (अनु), बोधिचर्यावतार, काठमाडौं: सिद्धि बहादुर श्रष्ठ र रुक्मिणी श्रष्ठ, वि.सं. २०५७ ।
- रिजाल, नारायणप्रसाद, बोधिपुष्पाञ्जलि (भाग-५), काठमाडौं: व्योम कुसुमा बुद्ध धर्म संघ, वि. सं. २०७४ ।
- लामा, दलाई, बुद्धधर्मको परिचय, मीनबहादुर शाक्य (सम्पा.), ललितपुर: नागार्जुन बौद्ध अध्ययन सस्थान, वि.सं. २०६६ ।
- बापत, पि.भि., बुद्ध धर्मको २५०० वर्ष, भारत: भारत सरकार, १९९७ ।
- शाक्य, देबेन्द्रराज, थेरवाद बुद्धधर्म, बुटवल: श्री लालमणि पोखरेल, कृष्ण कुमारी पोखरेल, श्री

जनककुमार अमात्य र फणि देवी अमात्य, वि. सं. २०७१ ।

शाक्य, दोलेन्द्ररत्न, समता धर्मको पालना, महेन्द्ररत्न शाक्य, वीरेन्द्ररत्न शाक्य र संगीता शाक्य, वि. सं. २०६४ ।

शाक्य, तीर्थरत्न, बोधिज्ञान कुसुम, काठमाडौं: बुद्धधर्म अध्ययन गोष्ठी, वि. सं. २०६४ ।

शाक्य, धर्मरत्न (अनु. र संम्पा.), सुत्तविपात, ललितपुर: सुभाष प्रिन्टिङ्ग प्रेस, वि. सं. २०५० ।

शाक्य, मीनबहादुर (अनु.), अवदानकल्पलता, काठमाडौं: शाक्य ज: (प्रा.) लि., वि. सं. २०६१ ।

शाक्य, संघरत्न (सं.), विपश्यना प्रवाह: विपश्यना ध्यान, काठमाडौं: शाक्य परिवार, बि.सं. २०६९ ।

शास्त्री, आचार्य श्री चतुरसेन, बुद्ध और बौद्ध धर्म, दिल्ली: हिन्दी साहित्य मण्डल, १९४०, ।

शास्त्री, द्वारिकादास (संपा.), मफिमनिकायपालि (भाग एक-दुई), वनारस: बौद्ध भारत, १९८९ ।

त्रिपाठी, रामशङ्कर, अभिधम्मत्थसङ्ग्रहो, वाराणसी: परमानन्द सिंह बौद्ध आकार ग्रंथमाला, १९९३ ।



Thank You !

*The Lumbinī Prabhā annual research journal
has been published with the generous support
of the Venerable Monk Seok Dorim, Buphwa
Jungsa, Seoul, Korea.*

Lumbini Buddhist University



Lumbini Buddhist University Central Campus Building



Prajnā Stupa